

Illustrated Life Stories of
Guru Harkrishan Sahib Ji
Guru Teg Bahadur Sahib Ji



Dr. Ajit Singh Aulakh

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Illustrated Life Stories
from the Lives of
Guru Harkrishan Sahib Ji
Guru Teg Bahadur Sahib Ji

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Guru Harkrishan Sahib Ji



BIRTH AND NOURISHMENT

(Guru) Harkrishan, the eighth Guru of the Sikhs was born on 7th July, 1656 at Kiratpur. His father was Guru Har Rai Ji and the name of his mother was Mata Krishan Kaur Ji. At the time of his birth Guru Har Rai Ji predicted that the Child would do such a great deed, which had not been done so far in the world.

(Guru) Harkrishan was a very attractive and charming Child. Who ever had a glimpse of the Divine Child, became his fan. All were considering him incarnation of God. His enchanting smile was bewitching the congregation.

When the Sikh-congregation of far and near came to know the birth of (Guru) Harkrishan, they thronged towards Kiratpur in order to have a glimpse of the Divine Child. They presented precious gifts to the Child. All the visitors were feeling fascinated on seeing the handsome face of the Child.

He was an extremely attractive, fair in complexion and with sharp features. He had bright eyes and there was a glow on his face. When he grew up, even at the early age he had a very sharp memory. When he was of one year old, he was able to walk and talk.

He used to attend the Darbar and sat there like the matured persons. When he was three years old, his father Guru Har Rai Ji made arrangements for his education. As he was very intelligent he learnt to read and write within a year.

Very soon he remembered a great many hymns of the Gurus. He recited the hymns with a very sweet voice. The devotees were very anxious to hear the holy hymns recited by him. Many time, he sat in the Darbar with folding legs and closing his eyes in meditation.

He was very fond of his father. When he was finding his father free of daily routine, then he used to ask him many mystical questions. He was always asking his father to narrate the life stories of great Gurus. Guru Har Rai Ji related him many interesting and wonderful stories from the lives of Guru Nanak and other Gurus.

One day (Guru) Harkrishan saw a wounded snake. A large cluster of ants were scratching his flesh. The snake was in great trouble. He tried very hard to run away, but ants swarmed around in such a way that he could not move even an inch. On seeing such a critical condition of the snake, (Guru) Harkrishan said,

“What is the guilt of this sanke that such a large number of ants has been eating his flesh and he has been fluttering with pain.” Hearing this Guru Har Rai said, “This snake was a deceitful monk in his previous birth. He was befooling the simple and religious minded people. These ants are those simple people whom he looted with cunning contrivances. He was such a hypocrite that instead of helping those grieved people, he was even troubling them. Himself he was living a very luxurious life. Those people in the form of ants has been scratching his flesh. The deceitful persons have to face such consequences.” (Guru) Harkrishan was amazed to hear such a story of an old rich monk.

(Guru) Harkrishan was very fond of travelling. He always accompanied Guru Har Rai Ji during his journeys.



BABA RAM RAI JI

In those days King Aurangzeb sent a letter to Guru Har Rai Ji asking him to attend his court at Delhi.

Guru Har Rai Ji replied that his duty was to show the Divine Light of God to the people. He had no business with the kings. He did not require any wealth or estate. So he should be exempted from such attendance.

King Aurangzeb was annoyed on hearing such a reply from Guru Har Rai Ji. He ordered his ministers to write an other letter asking the Guru to attend the court without further delay.

Receiving the second letter Guru Har Rai Ji decided to send his elder son Baba Ram Rai Ji. He knew that Baba Ram Rai was competent to satisfy Aurangzeb. At that time age of Ram Rai was merely 11 years. But he had received well and proper education and was owner of many spiritual powers. The Guru sent for him and advising him said, "Dear son ! You have to attend the court of Aurangzeb. You have to go there without any fear. I will be always with you. Whatever Aurangzeb asks, you should reply correctly. You should not hide anything. Our religion is as clear as a crystal and as true as a steel. But you are advised that you should not show him any miracle; as miracle is the name of Divine wrath. There is no place of miracles in the house of Guru."

Baba Ram Rai agreed to go to Delhi. The Guru asked Bhai Tara and Bhai Gurdas to accompany him. Fifty well-equipped horse riders were also sent with him as his body-guards.

Baba Ram Rai reached Delhi via Ropar, Kharar, Gharuan, Shahbad, Thanesar and Panipat. Reaching there they stayed at Majnu Tilla and Aurangzeb was informed about their arrival.

After few days Aurangzeb called for Baba Ram Rai. His two associates Bhai Tara and Bhai Gurdas also accompanied him. Aurangzeb was very impressed to see a divine glow on the face of Baba Ji. He asked him to sit on a very respectable place in the royal court. His two associates were also allowed to sit beside him. Then Aurangzeb asked him many questions on different topics and Baba Ji replied very wisely and confidently. Aurangzeb was astonished to hear such clear cut answers from a boy of eleven years. He concluded that Baba Ram



Rai was owner of divine powers so he could not be defeated through dialogue or discussion. He decided to change the topic. He asked Baba Ji to show miracles. Baba Ji was so impressed by the sweet talk of Aurangzeb that he forgot the advice of his father. By giving quick and clever replies to the questions of Aurangzeb; he presumed himself a very wise man. He felt proud of his divine powers. He at once agreed to show miracles. He said very boldly, "I can show any type of miracle which you can imagine. So tell me what you want to see?" The historians describe these miracles in detail. He was asked to give life to a dead goat. When Baba Ji touched to goat with his stick the goat became alive and ran away from the court. Then he was asked to wear a poisonous dress. Baba Ji worn it, but poison did not affect his body. Then Aurangzeb asked to tell him that what was happening in his royal palace. What was doing his queen. Baba Ram Rai described the actual situation and happenings of his palace in detail. Then Aurangzeb sent one courtier to his palace to varify the facts described by Baba Ji.

After varifying, the courtier came and told Aurangzeb that facts described by Baba Ji were true. Then Aurangzeb asked his servants to place one palanquin outside the Darbar Hall. When servants placed the palanquin outside the Darbar, Aurangzeb asked him to sit in the palanquin and to bring that in the Darbar without the palanquin-bearers. Baba Ji sat in the palanquin and it entered the Darbar flying in the air. Then it landed in front of Aurangzeb. Aurangzeb was bewildered to see such a miracle. After that Aurangzeb said, "Please tell me what I was in my previous birth." Baba Ji told without fear that he was wolf in his previous birth. On hearing this answer he felt some what confused. He thought to ask him to show impossible miracles. So he asked Baba Ji to bring fruits of heaven for him. Baba Ji at once placed one basket full of heavenly fruits in front of Aurangzeb. Aurangzeb tried to eat that fruits, but those were so hard that he could not eat. Baba Ji told that only those men could eat those fruits who had not spoken lie in their life. Aurangzeb felt ashamed. He asked his courtiers to eat those fruits but all felt abashed on their helplessness. Then Aurangzeb asked Baba Ji to eat those fruits. Baba Ji took the fruits and ate very easily. He gave those fruits to his companions and they also swallowed the fruits without any difficulty.

There was also sitting one Maulvi in the Darbar, he criticized that fruits did not belong to heaven. Baba Ji heard the words of Maulvi. He stretched his one hand towards Maulvi and then pulled it back with a jerk. The tongue of the Maulvi came outside and he ran outside crying loudly.

In the Darbar there was also sitting one royal wrestler, whose name was Rustam. That wrestler was known as world champion. One courtier asked Baba Ji to wrestle with Rustam. Baba Ji at once asked one lean person sitting in the court to wrestle with Rustam. Rustam was so impressed by the miracles of Baba Ji that he refused to fight. But when Aurangzeb ordered he got up to wrestle with that weak and lean man. Rustam was just preparing for the duel, when that weak man got hold of him and put him flat on the ground. Rustam was unable to get up. The courtiers were dumb-founded. Then Aurangzeb said that he wanted to have a glimpse of Holy Mecca. Baba Ji asked Aurangzeb to close his eyes. When he closed his eyes he saw the real Mecca. On seeing the Mecca Aurangzeb bowed before that in reverence. Then Aurangzeb said, "I have heard that Guru Nanak revolved Mecca. But let us see, can you revolve this Moti Masjid ?" When Baba Ji saw towards Moti Masjid it began to revolve. As the Moti Masjid was revolving clock wise, the Darbar began to rotate anti clockwise. The king and his courtiers feared that Doomsday had come. They began to cry loudly. They requested Baba Ji to stop the revolving of the Darbar and Moti Masjid. But Baba Ji paid no heed towards them. At last king Aurangzeb requested with folding hands. Baba Ji stopped the rotation of the Darbar and Moti Masjid. All felt relieved. A dead silence prevailed in the Darbar. Aurangzeb and his courtiers did not dare to ask Baba Ji to show another miracle. All the courtiers bowed their heads before Baba Ji. He and his companions felt very happy. Baba Ji felt very proud of his miracle powers.

Aurangzeb was himself perplexed to see such miracles. But he was fully satisfied. He became a friend of Baba Ram Rai. He asked Baba Ram Rai to sit near him. Then he bestowed on him a robe of honour and presented precious gifts.

CLAY OF MOHAMMDAN

King Aurangzeb felt very happy on seeing such wonderful and strange miracles shown by Baba Ram Rai. He asked his courtiers to treat Baba Ram Rai as a Royal Guest. But dreadful miracles had frightened his ministers and courtiers. They were respecting him due to fear and terror. Within few days Baba Ram Rai became the hero of Delhi. All people were considering him Divine Prophet. For his residence a royal accomodation was provided. He was feeling so happy that he did not want to leave Delhi. To attend the Darbar was at his disposal. He was always welcomed there. When he used to enter the Darbar, courtiers were paying him homage in such a style as if he was the second Aurangzeb.

The Sikhs who had accompanied him, informed Guru Har Rai Ji about his miracles shown to Aurangzeb. The Guru had advised him not to make any miracle. But he had made more than hundred such miracles. The Guru showed unhappiness about his this act. Guru Ji asked his Sikhs to bring him back without further delay. He told them that otherwise he would have to face dire consequences.

But next day the Guru heard another bad news. This news enraged Guru Har Rai Ji and he felt grieved. The Sikhs told Guru that Baba Ram Rai had changed the holy hymn of Guru Nanak Dev. He told that When Aurangzeb asked Baba Ram Rai to explain the meaning of this verse :

"Miti muslmaan ki perai pae kumiaar.

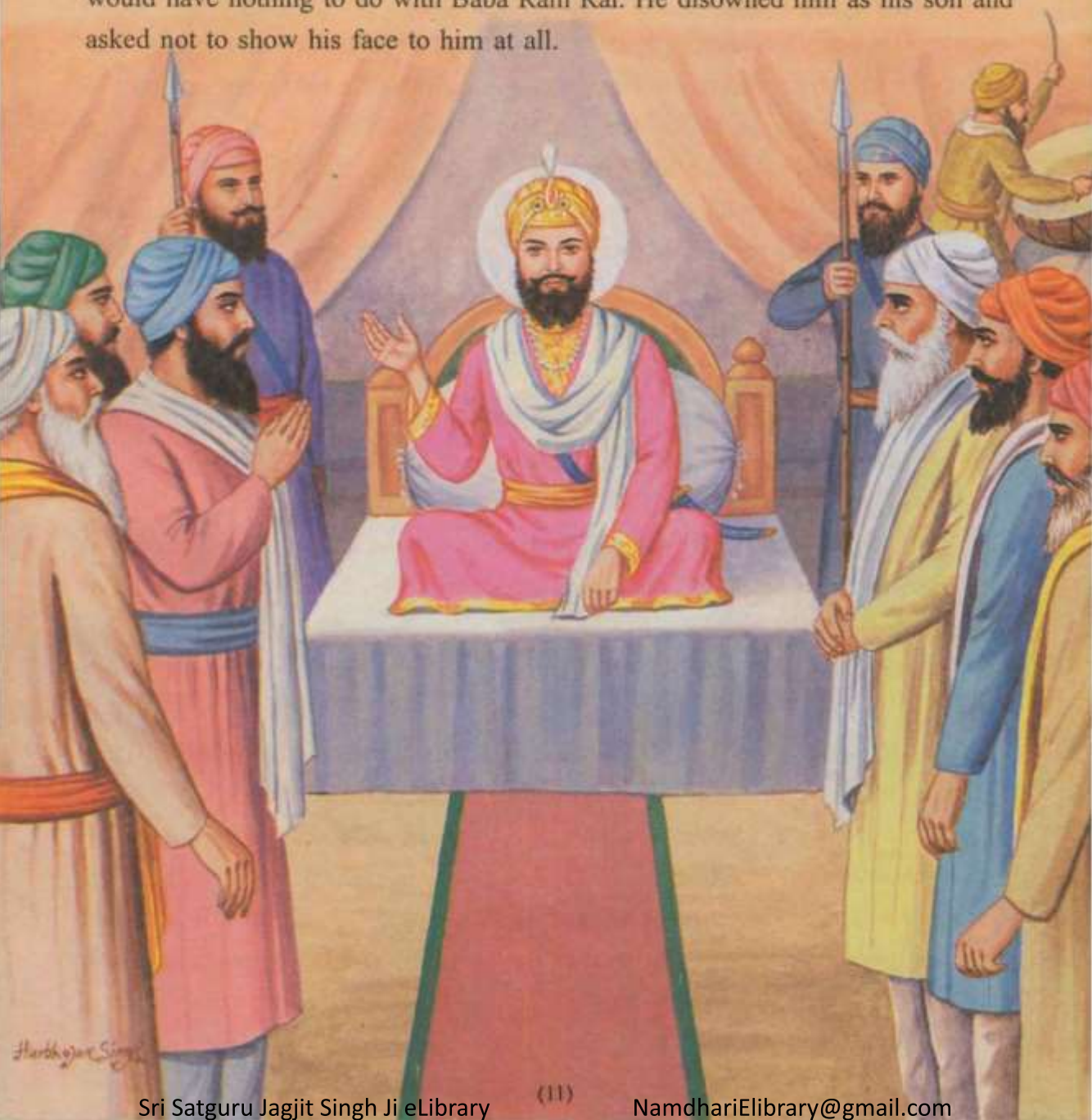
Ghar bhande ita keea jaldee kare pukaar."

Baba Ram Rai instead of explaining the meaning of the hymn, changed the word Muslmaan to 'be-eemaan'. He told that Musalmaan word did not exist in their scriptures. The Guru did not write clay of Mohammdan but he wrote clay of 'Dishonest'. Though king Aurangzeb was satisfied by changing the word of Guru Nanak Dev Ji, but on hearing this Guru Har Rai Ji felt very uncomfortable. His son had deceived him. Before he left for Delhi the Guru had told him specially not to indulge in miracle-making at the instance of the King as it was against the Sikh faith. He had also cautioned him that he must not compromise the sanctity of Sikh Scriptures. But what he actually feared that happened at

Delhi. With a view to please the king Baba Ram Rai started making miracles one after the other. Then he changed the verse of Guru Nanak saying that it was a mistake committed by the calligraphist.

But as he possessed great miracle-making power, he could have shown Aurangzeb the clay of Mohammdan burning in the potter's kiln.

But all those happenings deeply distressed Guru Har Rai Ji. He said that he would have nothing to do with Baba Ram Rai. He disowned him as his son and asked not to show his face to him at all.



In order to inform the Sikhs about the new developments, Guru Ji sent messages to all important Sikhs to reach at Kiratpur. All the masands were also called for. Addressing the congregation Guru Ji said, "My son Ram Rai has become a tool in the hands of Aurangzeb. He has forgotten the discipline of a true Sikh. As you might be knowing Ram Rai has shown miracles to Aurangzeb without paying heed to our advice. But that wrong doing we might have pardoned. But he had done a great blunder. He changed the hymns of Guru Nanak. This I can't bear. The hymns of Guru Nanak are steady and irrevocable. Even a Guru can't replace or change a single word of the holy verses. Ram Rai has become a beggar of Aurangzeb. He has become so coward and renegade that he is not fit to be called a Sikh. The wealth of Mughals has corrupted his brain. Now you should inform him that I do not want to see him. You all are also advised not to meet him. You should not accommodate him. He should not be given any type of gift. I have excommunicated him. He is not our son now. Now he has no relation with the Guru's house. Now he is not fit to lead the Sikhs. So I have decided to offer the Guruship to Harkrishan my younger son. Though he is very young, but he is so intellectual that he is fit for this job. He is very brave and fearless and can face any type of challenge."

When Baba Ram Rai heard this news that Guru Ji had decided to offer the Guruship to Sri Harkrishan then he realized his blunder mistake. He went to Kartarpur and met his uncle Baba Dhir Mal. Baba Dhir Mal met Guru Har Rai Sahib and tried to advise him that he should offer the Guruship to Ram Rai. He told him that Ram Rai was owner of spiritual powers and was fit for the job of Guru.

Guru Har Rai Ji declined the advise of Baba Dhir Mal. He informed Dhir Mal that he has excommunicated Ram Rai and he had no relations with him. Then Baba Ram Rai met Aurangzeb and informed him about the verdict of his father. He told him that Guru's wrath was due to his friendship with the king. Aurangzeb offered him a piece of land in Doon area. Baba Ram Rai accepted the offer gratefully. But he resolved to stay at Delhi in order to persuade Guru Har Rai Ji to change his decision. He presumed that he would be able to do it through royal pressure.

GURUSHIP

One day when Baba Ram Rai and (Guru) Harkrishan Ji were sitting in trance, a Sikh came and praising them said, "How the princes are engrossed in deep meditation ! They have forgotten all worldly attachments and now have dyed themselves in the Name of God."

The Guru called for the Sikh and said, "If you want the real situation of the princes then I give you this needle. Prick with this needle the hand of each prince and you will find who has been engrossed in deep meditation and who has been sitting just closing his eyes." That Sikh took the needle and he pricked the hand of Baba Ram Rai. Even on just touching the needle, Baba Ji became alert and he glared towards the Sikh angrily. Then he pricked the hand of (Guru) Harkrishan Ji. But he did not move. He again pricked but (Guru) Harkrishan again remained motionless. The Sikh was astonished to see a small boy in such a state of trance. Guru Har Rai was watching the whole show. From this he preceived that Baba Ram Rai was just closing his eyes and was aware of every thing happening outside. But (Guru) Harkrishan had gone in trance and was completely unaware of the surroundings. From this evaluation the Guru concluded that Baba Ram Rai was not serious towards the recitation of the Name of God. He had two appearances. In his heart there was no love for God, but outwardly he was showing others that he was very much devoted to God.

On an other appraisal, Baba Ram Rai failed to impress the Guru. One day a Sikh came and asked the Guru that among his sons which was more dear to him. The Guru replied, "Parents love their children equally, for me even my Sikhs are my children and they are more dear to me. But as far my these sons are concerned if you want to assess that who is more lovable then I tell you one method of estimation. I hand over you this needle. My both sons are reciting the holy hymns sitting in their cradles. First you should listen the devotional songs recited by the princes. After that you should pierce this needle into one pier of the cradle. In whose cradle's pier this needle pierces easily consider that my loving son."

Obeying the orders of Guru, the Sikh reached near the cradle of Baba Ram Rai. He stayed there and heard the recitation of holy hymns. Baba Ram Rai was

reciting the Gurbani by placing the holy book on the cradle. After hearing the devotional songs for some time the Sikh tried to pierce the needle into the pier of the cradle. But the wood was so hard that it could not even prick it. He tried very hard but all in vain.

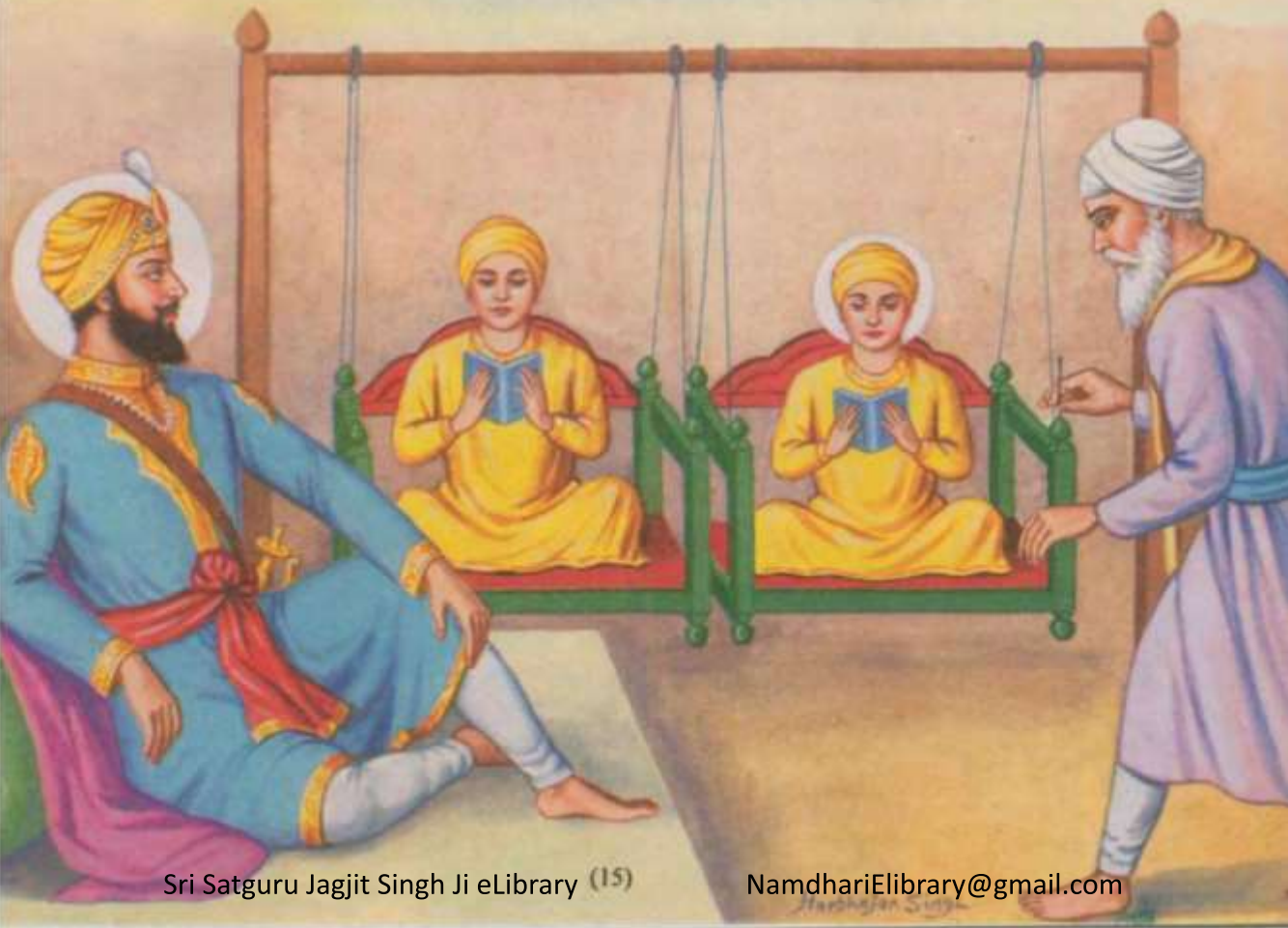
Then he went near the cradle of (Guru) Harkrishan Ji. He was reciting hymns in a very sweet voice. The Sikh was mesmerized to hear the sweet voice of (Guru) Harkrishan Ji and he stayed there for a long time to enjoy the celestial bliss. He even forgot for what purpose he had gone there. When Guru Ji called for him he remembered his task. Then he tried to pierce the needle into one pier of the cradle. He was astonished to see that the needle pierced into the wooden pier as if it was made of wax. When he touched the pier with his hand he found that wood had turned green as if it was a branch of a new grown tree. Then he met Guru Har Rai Ji and told him the whole story. He said, "My Lord ! I have not seen such miracle in my life. The hard wood has turned into wax. The cradle seems to be made of plant of Banana. Dry wood has been converted into candle of wax. How this all has come about. ?"

The Guru was very pleased to hear his words. He said, "It has happened due to recitation of holy hymns. When a person recites the 'Gurbani' from the core of his heart, then the dry plants turn into green plants. The Child Harkrishan has been reciting the hymns sitting in the lap of God. He has been so much engrossed in the Name of God that he has forgotten about his surroundings. Now he and God have become one. That is why, the dry wood have changed into a green tree. But prince Ram Rai has been reciting the hymns in order to perform a routine discipline. He has not been concentrating on the Name of God. He is merely obliging a decorum. So his recitation of Gurbani has no affect on the wood. Now I hope that you may have got the answer of your question."

Keeping in view these two appraisals Guru Har Rai Ji made up his mind to ordain Sri Harkrishan as the next Guru. But when Ram Rai changed the hymns of Guru Nanak Ji, he at once sent messages to his Sikhs to reach Kiratpur. A large congregation gathered there. He announced that he was going to leave this mortal world soon, so he had decided to offer the Guruship to Sri Harkrishan. When the congregation heard this news they felt very grieved. They were

worried about the early departure of the Guru. He was at that time not more than thirty one years old. He was very young and Sri Harkrishan was mere five years old.

He addressed the congregation and said, "In this world who ever comes, have to leave it. Now Sri Harkrishan will be your Divine Master. Though he is still a Child, but he is competent to lead the Sikhs. Now you should consider him as my form." Then he got up from the throne and got Sri Harkrishan seated there. Then he encircled the throne three times and bowed before Guru Harkrishan Ji. Then he asked grandson of Baba Budha Ji, Bhai Gurditta Ji to complete the tradition of transformation of Guruship. Bhai Gurditta Ji placed five paisa and a coconut before the Guru Harkrishan Ji and completed the ceremony of applying the coloured mark on the forehead. Then he bowed before the new Guru. After that the congregation bowed before him turn by turn. So Guru Harkrishan was installed as the eighth Guru.



GRIEF RELIEVER

After installing Guru Harkrishan as the Guru, Guru Har Rai Ji always remained reciting the Name of God. Some times he used to hear the Granth Sahib compiled by Guru Arjan Dev. One day when he was hearing the sacred hymns, he informed the congregation that his time of merging into the Supreme Power had come. Then he addressed the congregation and said, "You should not weep on my death. The Guru is not a body, it is a light. I have already placed the Spiritual Light on Guru Harkrishan. Now you have to render all types of service to him."

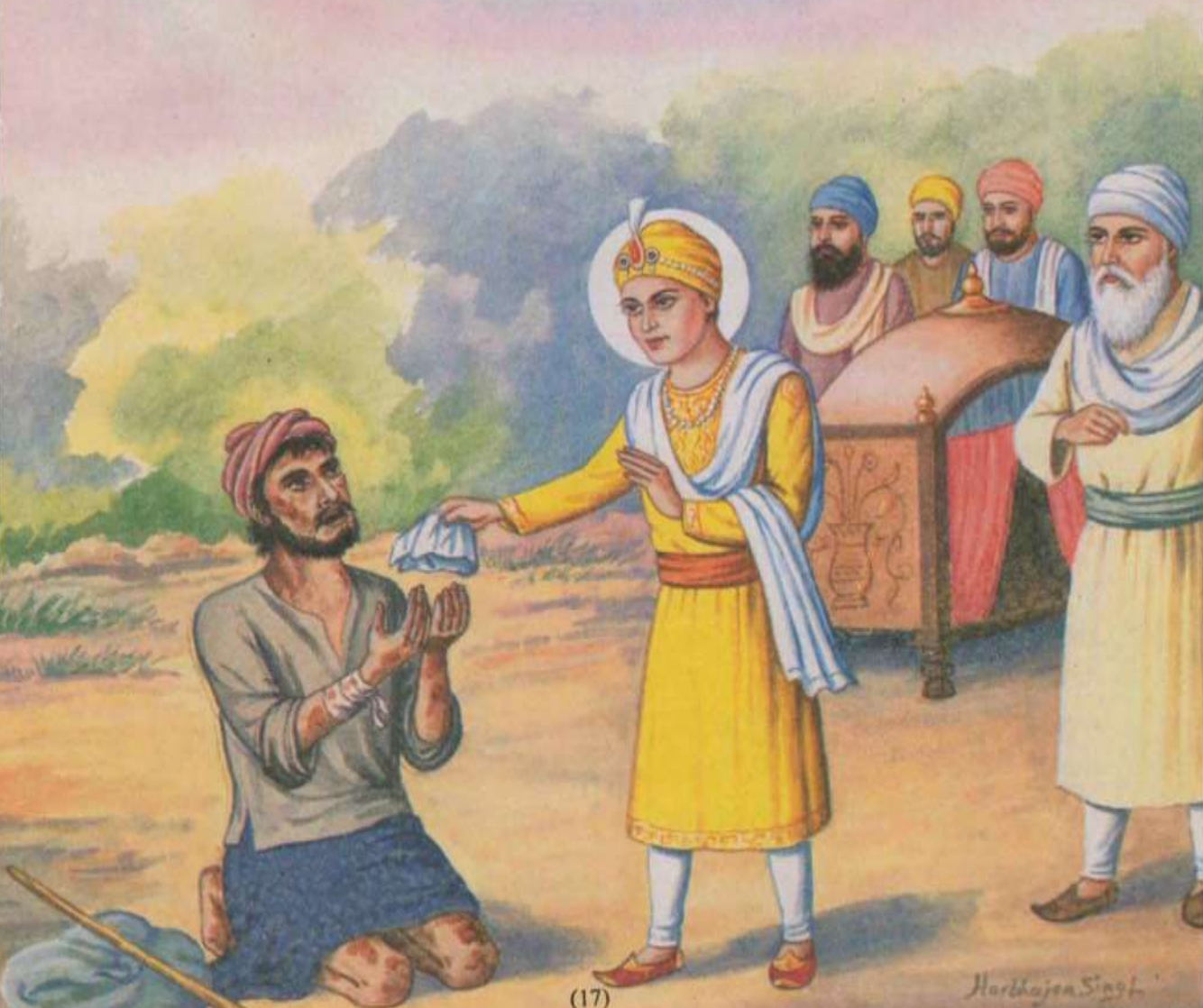
Then along with Guru Harkrishan and other leading Sikhs he retired to his room. He lied on his bed and covered himself with a sheet. After a few minutes when Guru Harkrishan Ji uncovered his face they found that he had merged into the Supreme Light. According to his instructions all remained calm. He was cremated at Patal Puri. On the fourth day when the relatives and Sikhs gathered to sort out the ash they were amazed to find that there were no bones. They remembered the words of the Guru, "The Guru is not a body, it is a light."

When the devotees of far and near came to know about the new Guru, they thronged towards Kiratpur. Diwan was held in the morning and evening. The holy hymns were sung by the musicians. The Guru also used to address the congregation. His sweet words were charming the devotees. He always stressed his followers to recite the Name of God.

Hearing Guru's sermons the devotees were getting the true enlightenment. On one hand, the Guru was giving the people the medicine of Name and on the other hand he was also providing them medicine to cure them from chronic ailments. He used to attend the hospital daily. But the Brahmins were not believing that Guru Harkrishan possessed the spiritual powers. They decided to test the spiritual powers of the Guru. They advised a leper to meet Guru Harkrishan. They said, "He will cure you by his grace." One day when Guru Harkrishan was going towards hospital sitting in his palanquin; the leper lay down in the way of the Guru and began to weep. The Guru asked the servants to place down the palanquin. He came out of the palanquin and asked the leper the reason of his weeping. The leper cried, "O my Lord ! I am very distressed,

I have been suffering from leprosy. Please cure me of this affliction.” The Guru took out a handkerchief from his pocket and handing over that to leper said, “First recite the Name of God and then rub this handkerchief over your afflicted body.” According to the advise of the Guru the leper rubbed the handkerchief over his body. He at once felt relieved. Within few days he was completely cured and became healthy. The Brahmins who had sent the leper in order to test the spiritual powers of the Guru, felt ashamed.

This news of the cure of the leper spread far and wide. Patients suffering from chronic diseases were coming to get medicines from the dispensary of Guru.



GRANDEUR OF THE DARBAR

After the close of the recital of 'Asa di Var' the Guru used to hold a Darbar. The grandeur of Darbar was worth-seeing. The Guru always sat on a very beautiful throne. This grand throne was got prepared by Guru Hargobind Sahib. The number of devotees were increasing day by day. They were very anxious to see a Child Guru's glory. They were told that the Child Guru was addressing the devotees like his father and great grandfather. The devotees were paying homage to the Guru and were presenting very precious articles. On Guru's advice the edible ration was contributed to the Langar and the beds and cloths were distributed among the poor. The splendour of the Guru was so great that no poet could write that in words. He was an extremely charming Child.

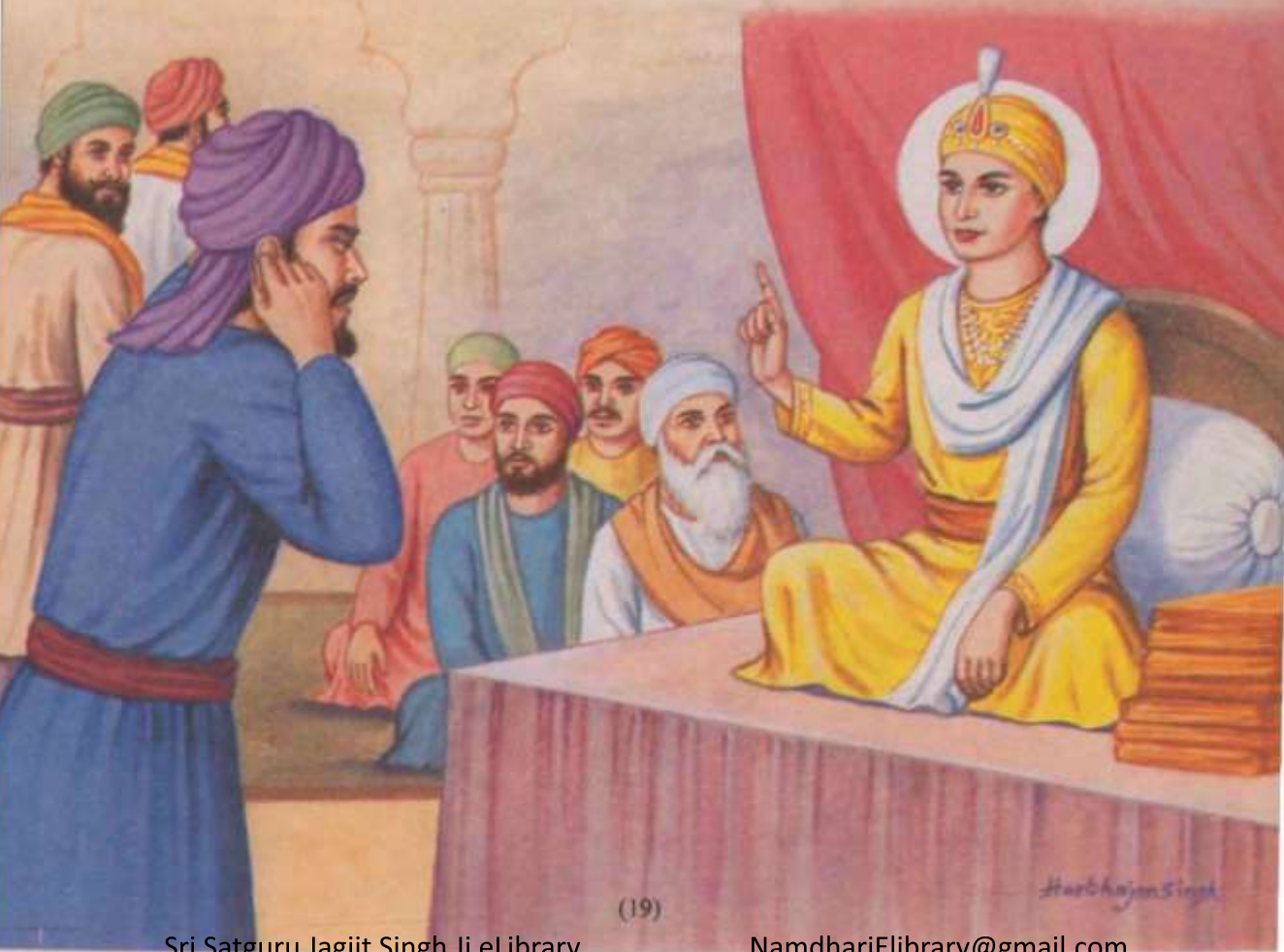
There was a divine glow on his face. Whenever he smiled a celestial bliss prevailed all over the atmosphere. Another salient feature of his Darbar was that sound of the beating of the drum always echoed the surroundings. Hearing the praise of Guru Harkrishan even Muslim Pirs and Faqirs came to have glimpse of the Divine Guru. One Muslim Faqir named Raushan Zamir was a great admirer of the Guru. When three faqirs of Ropar came to pay obeisance to the Guru, they were so mesmerized by the teachings of the Guru that they decided to live at Kiratpur. Their names were Noordin, Mohamed Bakhsh and Mala Shekh.

Once the Sikhs of Peshawar came to pay homage to Guru. When a professional thief Jaswant Rai came to know that the Sikhs were going to Kiratpur, he also accompanied them. He had heard from the devotees that there was no dearth of any thing in the house of the Guru. Guru's treasury always remained full. The thief Jaswant Rai thought that there would be a very easy task to steal the money. So he also reached Kiratpur with other Sikhs. The devotees entered the Darbar of Guru. After paying homage to the Guru, they were placing the offerings in front of the Guru. Then Guru presented them a robe of honour turn by turn. When the turn of thief Jaswant Rai came he bowed and presented his gift to the Guru. But the Guru instead of blessing him said,

*"No one gives assent to a thief
How could a thief's work be praised ?"*

When the thief Jaswant Rai instead of getting words of blessing from the Guru, heard these words, he began to weep loudly. Guru Ji said, "Why are weeping ? You should relinquish the habit of burglary. A thief has no place in the society. No one praises him. People hate him and shirk his company." Jaswant Rai became calm and with folded hands bowing before the Guru said, "I solemnly declare that I renounce burglary for ever. For my livelihood I will do work with my hands." The Guru blessed him and presented him a robe of honour. Jaswant Rai became a completely changed man.

In those days a gambler Genda Mal came to have a glimpse of the Guru. When his turn came he also bowed in obeisance and asked the Guru to bless him. The Guru said, "You can't get rid of those bad habits by mere bowing. First clean your mind by reciting the Name of God. So contemplate on the Name of God daily and you will get rid of these bad habits automatically. Then the Guru presented him a robe of honour.



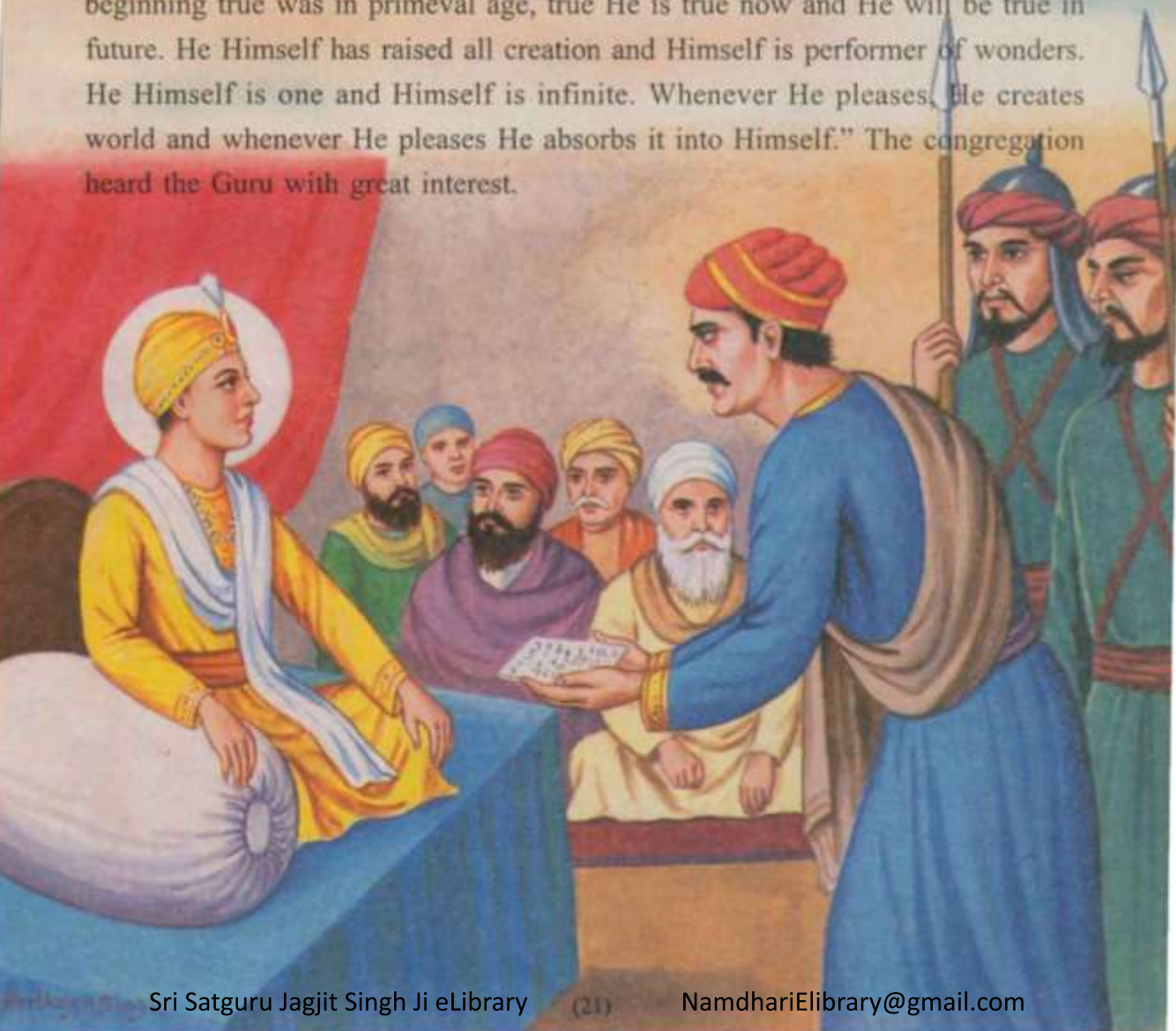
DEPARTURE FOR DELHI

Aurangzeb became seriously ill in 1662 A.D. When he recovered, his ministers advised him to go to Kashmir for rest. Aurangzeb accepted their advice and reached Lahore on 8th February 1663 A.D. He stayed at Lahore for three months. From Lahore he went to Srinagar. He rested there for one and a half year. He returned to Delhi on 19th January 1664.

When Baba Ram Rai heard about the arrival of Aurangzeb at Delhi, he went to see him. He complained against Guru Harkrishan and said, "Muslim religion is also in danger as the Muslim Pir Faquirs are baptizing Sikhism. You should send for Guru Harkrishan to Delhi." Baba Ram Rai knew well that Guru Harkrishan had been enjoined upon by his father not to meet Aurangzeb forever. He thought that if the Guru met the king then he would be going against his father's desire and thus bring upon himself the displeasure of his devotees. But if he refused to go to Delhi, Aurangzeb would take strict action against Him. Raja Jai Singh was also sitting in the Darbar. He was known for his devotion to the Sikh Gurus. Aurangzeb asked Raja Jai Singh to send a call to Guru Harkrishan to see him in Delhi. He sent his Diwan Paras Ram with some horsemen to bring the Guru with him. He reached Kiratpur after two days. He handed over Guru one letter from Raja Jai Singh and one letter from king Aurangzeb. Next day those letters were read in the Darbar. The Guru sought the advice of Baba Gurditta Ji, Bhai Dargah Mal Ji and Bhai Mani Singh Ji. They asked the Guru to go to Delhi. According to the request of the Sikhs the Guru agreed to go to Delhi. But he told them that he would not meet the king. He would not go against the wishes of his father. He said, "I am not afraid of the king, I will keep the promise at any cost."

The Guru left Kiratpur for Delhi along with his mother Krishan Kaur, his loyal Sikhs, musicians and the drum-beaters. Twenty-two hundred armed horsemen also accompanied him. Staying for two days at Ropar he reached Panjokhra Sahib via Kurali, Kharar and Banoor. When the Sikhs came to know that the Guru was on his way to Delhi they gathered in large number at every stage of his journey.

When they reached Panjokhara Sahib a Sikh told the Guru that devotees of Kashmir had come to see him at Kiratpur. But when they had been informed that the Guru had left for Delhi they had been coming towards Panjokhara. The Sikhs requested the Guru to stay at Panjokhara for a few days so that the devotees of Kashmir could have a glimpse of him. The benevolent Guru agreed and they decided to stay at Panjokhara. There the tents were erected and musicians started singing of the holy hymns. Next day the congregation of Kashmir reached there. The Guru met them warmly. A darbar was held and the Guru addressed the congregation. He said, "Rely on only one God. He is Sole Supreme Being. He is beyond form, feature and colour. He was true in beginning true was in primeval age, true He is true now and He will be true in future. He Himself has raised all creation and Himself is performer of wonders. He Himself is one and Himself is infinite. Whenever He pleases, He creates world and whenever He pleases He absorbs it into Himself." The congregation heard the Guru with great interest.



CHHAJU JHIWAR AND GITA

One day when the Guru was holding the Darbar and a large number devotees were sitting before him, then a Brahmin of Panjokhara came there. His name was Lal Chand. He asked a Sikh, "Which Maharaja is camping here with his attendants. The Sikh replied, "Guru Harkrishan is camping here and he is addressing his devotees. The Brahmin laughed at the audience. He could not understand the devotees paying homage to a mere Child of less than eight years. He considered himself a very learned man. He was heavily weighed under his learning. When he heard the name of the Guru, then he again laughed and said, "It is very easy to name oneself Krishan but it is very difficult to act as Krishan. The great author of Gita was called Krishna but this Child styles himself as Harkrishan. It means he considers himself greater than Krishan. If he is Krishan then he should interpret the Gita for me."

When the Sikh heard these words of Lal Chand he lost his temper and at once presented himself before the Guru. He said, "My Lord ! A Brahmin had turned mad with his great learnings. He challenges that if your Guru is Harkrishan he should interpret the Gita." The Guru asked to Sikh to call the Brahmin. The Brahmin came and stood before the Guru very proudly. He even did not bow before the Guru. Seeing the face of the Brahmin Guru Ji smiled and said, "Pandit Ji ! What do you want ?" The Brahmin was perplexed to hear such bold words of the Guru. When the Guru again asked him, he said, "You have been named Krishan, but you must know that Krishan was incarnation of Vishnu. He imparted the knowledge of Gita, I fear if you can render the meaning of a single line of the Gita. The Guru said, "Your fear is true, it is possible that I may not be able to satisfy you. But for your satisfaction I advise you that you should go to the village and bring a foolish and illeterate person. Also bring with you two or three learned Brahmin's. That illeterate person will satisfy you."

Lal Chand went to the village and met Chhajju Jhiwar who was illeterate and dumb. He asked him to accompany him. Being of a low caste Chhajju Jhiwar obliged the Mishar and they reached the Darbar of the Guru. The Guru asked Chhajju to come near to him. The Guru saw towards Chhajju and blessed him.

At the first glance of the Guru, Chhajju, who was dumb began to speak. The Pandit was astonished to see that miracle. Then the Guru told the Brahmin to ask any type of questions from Chhajju. The Pandit asked ten very difficult questions. But Chhajju replied like a scholar. Then the Brahmin asked Chhajju to interpret the meanings of the Gita. Chhajju asked the Brahmin to recite the verses of Gita and he would explain the meaning of the verses. When Brahmin read some verses, Chhajju explained them in such a way that the Brahmin became dumb. When Chhajju asked Brahmin to speak more verses, but Pandit could not speak. He lost his memory. He tried very hard but could not utter a single word. When the Pandit saw this miracle, he fell at the feet of the Guru. Then Guru advised him to fell at the feet of the simple and illeterate Chhajju.

The Brahmin was so impressed by the spiritual power of the Guru that he became his Sikh. Chhajju had given such a splendid display of his learnings of Vedas and Shashtras that the Pandit was completely humbled. He perceived that it was due only to blessings of the Guru that an illeterate and dumb fellow could talk about classical treatises with such authority and understanding. So he was



forced to fell at the feet of the Guru. He requested the Guru to forgive him for his arrogance and ego. The Guru blessed him and bestowed him with gift of Name. Chhajju who was a very poor man and had never attended any school, became a great scholar. All devotees had witnessed that great miracle of the Guru. Those people who were thinking that Child Guru did not possess spiritual powers like his elders were convinced and they bowed before the Guru with great reverence. When the residents of the village of Panjokhara heard about this act of the Guru, they thronged to get the blessings of the great Guru. They asked the Guru to show them the way to cross the worldly ocean. The Guru said, "What you have seen here this is neither a miracle nor a surprising trick. All happened due to ego and self praise of the Pandit. According to Hindu mythology there are four castes Brahmin, Khatri, Vaish and Shudras. Brahmins consider themselves of high class. They are of the view that only higher castes can recite the Name of God. It means that the path of liberation, the highest target to be achieved by human beings is denied to the lower castes. The Name of God is for all castes. Anyone of the four castes can recite the Name of God. Who, to what ever caste he may belong if utters the Name of God can attain salvation. Those who by his grace cherish Him in their hearts even the fools, illeterates, dumbs and deafs get liberation and swim across the worldly ocean.

A man does not become Pandit by mere taking birth in the house of Brahmins. Pandit Lal Chand was of the view that only Brahmins are authorised to recite Vedas, Shashtras, Puranas and Simrities. But by God's grace illeterate persons like Chhajju can also recite these treatises. They should learn to become a true Pandit. That man be called a true Pandit, who enlightens his mind and soul by meditating Name of God in his heart. He drinks the essence of the God's Name and keeps God's tales and gospels in his mind. He imparts Divine knowledge and teachings to four castes without discrimination. Such a Pandit becomes immortal and attains salvation. Such a Brahmin scholar is worthy of respect."

The devotees heard the sermon of the Guru with great attention. They had never heard such a scholarly sermon. All were saying, "Great Guru Harkrishan Dhan Guru Harkrishan !"

RECEPTION BY RAJA JAI SINGH

Chajju Jhiwar was transformed into Chhajju scholar. The Guru asked him to take bath. Then he was provided with new clothes. He was set right to be a very handsome youth. Even his relatives were unable to recognise him.

Then the Guru presented him a robe of honour and appointed him the Sikh preacher of Jagan Nath Puri. There he became very famous as a poet and writer. He wrote many books to teach the philosophy of Sikhism. There he preached Sikhism with great enthusiasm and countless people became Sikhs. Bhai Himmat Chand was born in his family who at the time of birth of Khalsa was among the five beloved of Guru Gobind Singh. He attended the Darbar of the Guru and offered his head. He was born in Samvat 1718 in Jagan Nath Puri. The name of his father was Gulab Rai. After baptising the Sikhism he was renamed Himmat Singh. His other brothers also baptised Sikhism. They were martyred in the



battle of Chamkaur Sahib.

After teaching a lesson to Pandit Lal Chand, the Guru Harkrishan asked the devotees to return back. When all the disciples left Panjokhara then the Guru marched towards Delhi. From Panjokhara he reached Lakhnaur. Staying one night in village named 'More' they arrived at Shahbad. Leaving Shahbad they reached Kurukashetar and camped there. When the disciples of that area heard about the arrival of the Guru, they flocked to pay a homage to the Guru. Kurukashetar had already been visited by Guru Nanak Dev, Guru Amar Dass and Guru Har Gobind Sahib. So that area was fully aware of the philosophy of Sikhism. The congregation of village Ladwa under leadership of Udo also arrived there.

Bhai Udo was that Sikh who helped Bhai Jaita to carry away the holy head of Guru Tegh Bahadur Sahib from Chandni Chowk to Anandpur Sahib.

The Guru stayed at Kurukashetar for two days. On the third day, when he started his journey all the devotees followed him. The Guru asked them many times to return back but they requested the Guru to let them to enjoy his company. The number of devotees was increasing stage by stage. The disciples of Panipat and Sonipat also accompanied the Guru upto Delhi.

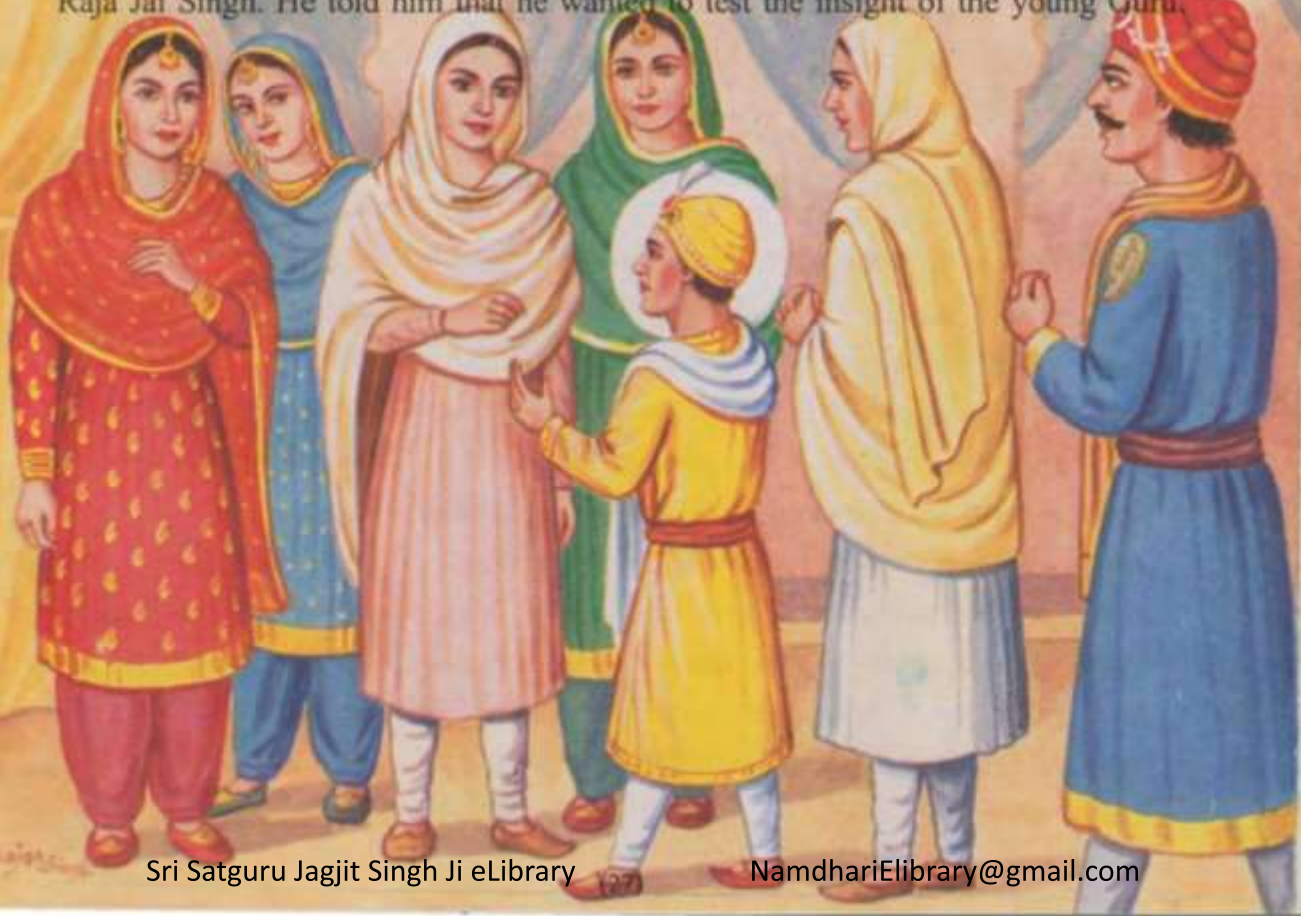
When Raja Jai Singh was informed about the arrival of the Guru, he came to receive the Guru accompanied by his officers and Sikh devotees.

The Guru asked his devotees to go to their villages. They all returned back. Raja Jai Singh took the Guru, his mother Krishan Kaur and other honourable disciples to his banglow. They stayed in one separate portion of that Banglow. After two days Raja Jai Singh met the Guru and said, "My Lord ! king Aurangzeb wants to meet you. Where would you be like to adjoin ?"

The Guru said boldly, "At the time of departure I had already told your minister Paras Ram that I would not meet king Aurangzeb at any cost. Neither I will attend the Darbar nor I allow to see him at your Banglow. Your minister had assured me that you would not ask me to meet Aurangzeb." Raja Ram Singh and his courtiers were astounded by hearing such bold reply from the young Guru. They were amazed to see such a determination of the Guru. They did not try to persuade him. Raja Ram Singh had a great respect of the Guru, but he was forced by Aurangzeb to ask the Guru.

RECOGNITION OF THE QUEEN

Raja Jai Singh informed Aurangzeb about the decision of the Guru, Aurangzeb was baffled to learn that the Guru had declined his invitation for a meeting. But he wanted to see the Guru by hook or crook. He sent very precious pearls, jewels, clothes and a rosary as presents. But the Guru kept the rosary and returned all valuable articles. When Aurangzeb saw the return of the all the valuable gifts, he was convinced that Guru had no hunger for the worldly goods. He was assured that if Baba Ram Rai without Guruship could possess such a spiritual power, then the Guru Harkrishan would be more powerful in that field. He wanted to see his miraculous events. He planned to go in the garb of a Faquir to meet the Guru. He thought that if Guru would be unable to recognise him then he could mislead his disciples that he had no spiritual power. It would also serve double purpose. The Guru's resolve not to see him would also be broken. But before going to see the Guru, he wanted to test him. He sent for Raja Jai Singh. He told him that he wanted to test the insight of the young Guru.



Aurangzeb said, "That You should dress your wife as a maid-servant and one of your maid-servant should be dressed as a queen. If the Guru recognises your wife then I will be convinced that he possesses spiritual powers." Raja Jai Singh agreed to arrange the drama. He came to his house and told his queen about his plan. But the queen refused to do so. When Raja Jai Singh told her that it was the order of the king then she agreed to comply. She dressed herself as a maid servant. One of the maid servant was dressed with very precious clothes and jewels. When Raja Jai Singh was satisfied he went to meet the Guru. On meeting he said, "My Lord ! My queen is very anxious to see you. Please come in our palace so my queen and other servants could have a glimpse of you. They all are waiting for you."

The Guru agreed to accompany him. When he entered the palace, the maid servant dressed as queen came to welcome the Guru. But the Guru did not take notice of her. He straight went in front of the real queen. Standing before her he said, "What was the eventuality for a queen to do such a type of hypocrisy. We are Faquirs and such humbugs does not appear good for a queen of Raja Jai Singh. We are staying in your house, we are your guests and it does not suit for a host to do such inferior jokes with her guests. Raja Jai Singh had told me that you wanted to see me. But you have camouflaged yourself in order to deceive me. I am not happy at your such a behaviour with the man of God."

Hearing Guru's words the queen was bewildered. She became so nervous that she was unable to talk. Then she fell at the feet of the Guru and began to weep. When the Guru consoled her she embraced him and seated him on her lap. With tears in her eyes she said, "My Lord ! I have done a great blunder, please forgive me. I did not know that you are real Krishan. I have been privileged by your sight. My all ambitions have been accomplished."

Raja Jai Singh and other maid servants were amazed to see this miracle. Raja Jai Singh was also embarrassed at this and felt ashamed of his such misconduct. He also fell at the feet of the Guru and requested to pardon him. He told him that there was no fault of the queen, he himself had arranged all this at the command of king Aurangzeb. The Guru blessed him and all began to sing Guru's praises.

BENEVOLENCE

Raja Jai Singh was convinced that the Guru was an incarnation of God. He was fearless and free. He had no regard for the king. What he had seen he told in detail to king Aurangzeb. The king had already heard about the divine powers of the Guru. Hearing about this event from Raja Jai Singh he became a devotee of the Guru. He was impatient to see the Guru. It was not difficult for him to bring the Guru by force in his court. But he was afraid of Guru's curse.

At last he made up his mind to win the heart of the Guru. He sent his prince Muazzam Shah to stay with Guru. The prince was of the same age as of the Guru. He was very impressed to see the royal living of the Guru. The Langar was running day and night. The disciples were coming and after bowing before the Child, Guru were offering him many precious gifts. He became the friend of the Guru very soon. One day prince requested the Guru that he wanted to eat rare and unseasonal fruits. The Guru provided him all types of fruits which the prince wished. Then prince requested the Guru to meet the king. But the Guru declined saying, "I do not want to see such a cruel king. He had not only killed his father, brothers and sons, but also was killing the innocent people. He has been forcing the Hindus to baptise Islam." Staying for few days with the Guru the prince returned back to his palace. He told about the nobleness of Guru Harkrishan. He also informed him that he did not agree to meet him. On hearing this, king's agony to meet the Guru increased. He was always planning how to have a glimpse of the Guru.

One day he disguised himself and took his youngest son with him and went towards the Banglow of Raja Jai Singh to meet the Guru. When he reached the abode of the Guru then the servants informed the Guru about the presence of Aurangzeb. The Guru asked his servants to close the doors. Aurangzeb sent the prince to request the Guru but the Guru told him that he would prefer to die than to meet Aurangzeb. The king of India waited for an hour at the door of the Guru. At last he went away without beholding the Guru.

The Guru thought that it was not proper to stay at Banglow of Raja Jai Singh because it was possible that Aurangzeb could come there anytime. He called a meeting of his trust-worthy Sikhs and after consultation he shifted his camp in

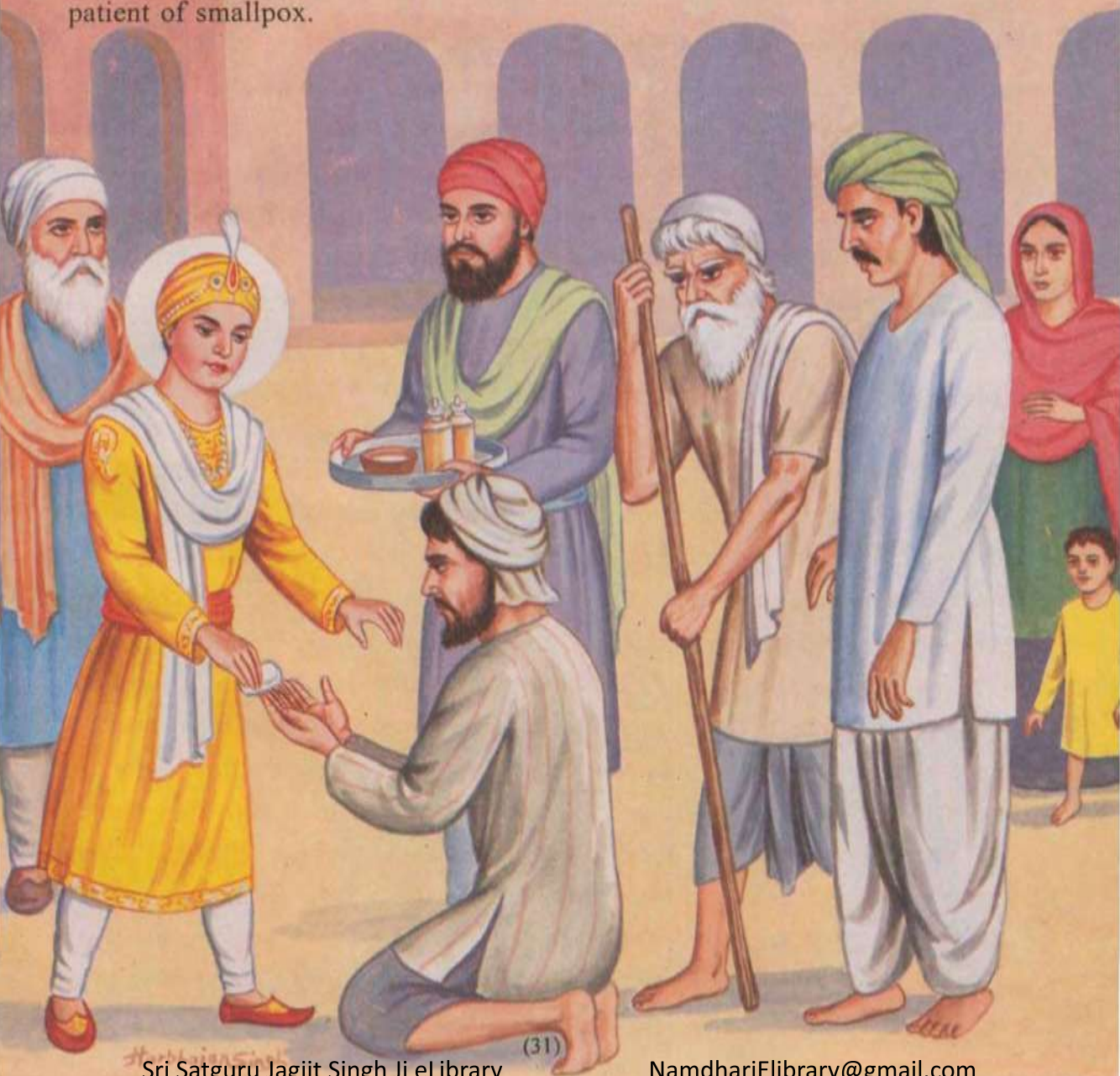
inn of Bhai Kalyana. This inn was in the heart of the city and the population of that area was very dense. The people were poor and they even could not get the pure water to quench their thirst. They were suffering from many types of diseases and were leading a very painful life. There the Guru opened a hospital and kept there all types of medicines. He resolved to look after the grieved people of that area. When the people heard that the Guru had been camping in the inn they flocked to seek a glimpse of the Guru. The crowds of sufferers and sick increased very much. The Guru used to hear the grievances of all and helped them according to their requirements. He was even attending the patients of other areas accompanied by his Sikhs. He even cured many patients suffering from chronic diseases. Guru's one glance was making the distressed hale and hearty. The Guru was running a Langar for the poor people and made arrangements for the supply of the pure water. Musicians started the singing of the holy hymns in the inn of Bhai Kalyana. The Guru also used to address the gathering. He was preaching them to lead a true and honourable life. He was also telling them to believe in One God. This benevolence of the Guru had won the hearts of the residents of Delhi. The people of all creeds and colours were coming to seek the glimpse of the Guru. Many Muslim Faqirs became devotees of the Guru and they used to come daily for exchange of ideas. They were benefiting from the healthy discussions. Many people were coming to hear the learned sermons of the Child Guru.

The Guru was satisfying one and all. Aurangzeb was being informed about the activities of the Guru by his secret agents. They were poisoning his mind by telling him that the popularity of the Guru was increasing day by day. The people of Delhi were paying him full respect. His secret force was of the view that if the Guru remained there for a long time then he would draw all poor people in his faith. They were requesting the king to arrest the Guru. But Aurangzeb did not want to put him behind the bars. He wanted to meet him cordially. But the Guru had already vowed that he would not see Aurangzeb at any cost. He was ready to face dire consequences.

At last to keep his vow the Guru adopted a unique method.

During those days small pox epidemic was at rage in Delhi. The patients of

smallpox were cured by mere a glimpse of the Guru. Patients of all religions started coming to the inn. The Guru remained surrounded by the patients at all times of the day. The epidemic was increasing day by day. But the Guru did not bear such condition of the poor people. They were dying like dogs and cats. He determined to take the disease of all patients on himself. By doing this it was possible that the people of Delhi would be saved from this dreadful disease and he would also be able to keep his promise of not meeting king Aurangzeb. So he decided to merge into the Supreme Being. At last he himself became a patient of smallpox.



MERGED INTO THE SUPREME LIGHT

According to the command of his father Guru Harkrishan succeeded in keeping the promise. He had determined not to see Aurangzeb during his life so he had made up his mind to merge into the Supreme Being. Aurangzeb felt humiliated as he was not able to terrorise the Guru to bring in his court. Baba Ram Rai became a fast friend of the king. He had become the owner of a large estate in the area of Doon. Later on he got constructed a city in that estate known as Dehradun. This is now considered a very beautiful city among the cities of India. But Baba Ram Rai still was not happy. Instead of becoming a great land-lord, he wanted to usurp the Guruship. But the celestial throne of Guru Nanak was not personal property of any one. It could be achieved through service and God's Grace. Baba Ram Rai was not competent to sit on that throne. Guru Harkrishan a Child of eight years had proved that he was worthy and capable to lead the Sikhs. Baba Ram Rai had become the sycophant of Aurangzeb and by flatering him had got an estate; but on the other hand Guru Harkrishan had refused to see him. This was not a minor event. The king of such a vast country, whom even the Raja's had to wait for many days to get his glimpse, but the Guru of eight years showed such a courage and valour that he bluntly refused to meet him. This was the reflection of the celestial insight of the Guru. This was the greatest miracle ever shown by a human-being. In such a tender age the Guru did not care about his life, in order to keep his promise, he took the dreadful disease on himself, but he relieved the residents of the Delhi from the rage of smallpox. This was also a miracle that he decided to merge with God on the pretence of illness. He was well aware that the cruel king would not spare him. He did not want to show miracles like his elder brother. But it was evident that he possessed all such powers. If he could interpret the meaning of Gita through an illiterate and foolish Chhajju Jhiwar, then how it was not possible for him to show miracles to Aurangzeb. He had given unseasonal and rare fruits to Muazzam Shah, the son of Aurangzeb, that was not less than a miracle. But in the house of the Gurus there was no place of miracles. After him Guru Tegh Bahadur even decided to offer his head instead of showing miracles. This was also a strange deliberation of the Guru that

instead of showing miracles he determined to merge with God on the pretext of illness.

Though he fell seriously ill, but he was paying visits to his patients. His disciples were requesting him to take rest, but he was quite unaware of his sickness. As a routine he was visiting the houses of grieved patients. All were recovering by using his medicine. But the sickness of the Guru was increasing day by day. The devotees were wondering that the rage of the smallpox was steadily declining but the health of Guru was deteriorating gradually. When the worried congregation asked to explain them the enigma of the such developments then the Guru smiled and said, "O Beloved of the Guru ! I have come here to cure the residents of Delhi from the horrible disease of smallpox; this disease can leave the patients on one condition. If some one dare to take the disease on himself then they can be saved from the rage of the disease. I have determined to take the disease of all the patients on myself."



When he saw the grieved and distressed face of his mother Krishan Kaur, he said, "I have decided to absorb into the Supreme-Being. You should not worry about this." Hearing these words the mother said, "But as True King you were bestowing celestial pleasures to all the Sikhs. All were feeling happy under your guidance. You have been curing the afflicted poor people. Your benevolence has won the hearts of all."

The Guru said, "All is happening according to the Will of God. Nothing is without Him and nor shall ever be. He Himself cherishes and protects the poor. Please meditate on the Name of God and get true happiness. There is no danger to the house of Guru Nanak. The Guruship will continue for ever."

When the residents of Delhi and other devotees heard these words of the Guru they flocked to pay him a homage. He advised them to recite the true Name of God. He told them that who would recite the Name of God from the core of his heart, he will be always with him.

One Sikh Baba Gurditta Ji stood up and said, "My Lord ! If you have made up your mind to go to the world of the God, then please tell us, who will guide us, who will show us the divine path." Then the Guru asked Baba Gurditta to bring a coconut and five paisas. Baba Gurditta placing all these things in a plate came near the bed of the Guru. The Guru touched these things with the right hand and then encircling his hand round those articles, bowed his head and said, "Guru Baba Bakale." Then as he desired he was removed to a house on the bank Jamuna where he merged into the Supreme Light. He was hardly eight years old when he left this world.

He was cremated at a place called Tilokhari on the banks of the Jamuna in South Delhi. In the memory of the Guru Gurdwara Bala Sahib has been built there. The Banglow of Raja Jai Singh, where the Guru stayed a Gurdwara called Bangla Sahib has been constructed. This Gurdwara has become a great place of pilgrimage. The holy tank has also been constructed there.

When Guru Gobind Singh Ji wrote 'Bhagavti di Vaar' then in those hymns he specially wrote these lines about Guru Harkrishan Ji :

*"Remember and meditate upon respected Guru Harkrishan
By having the sight of whom all pains vanish."*



Guru Teg Bahadur Sahib Ji

BIRTH AND PARENTAGE

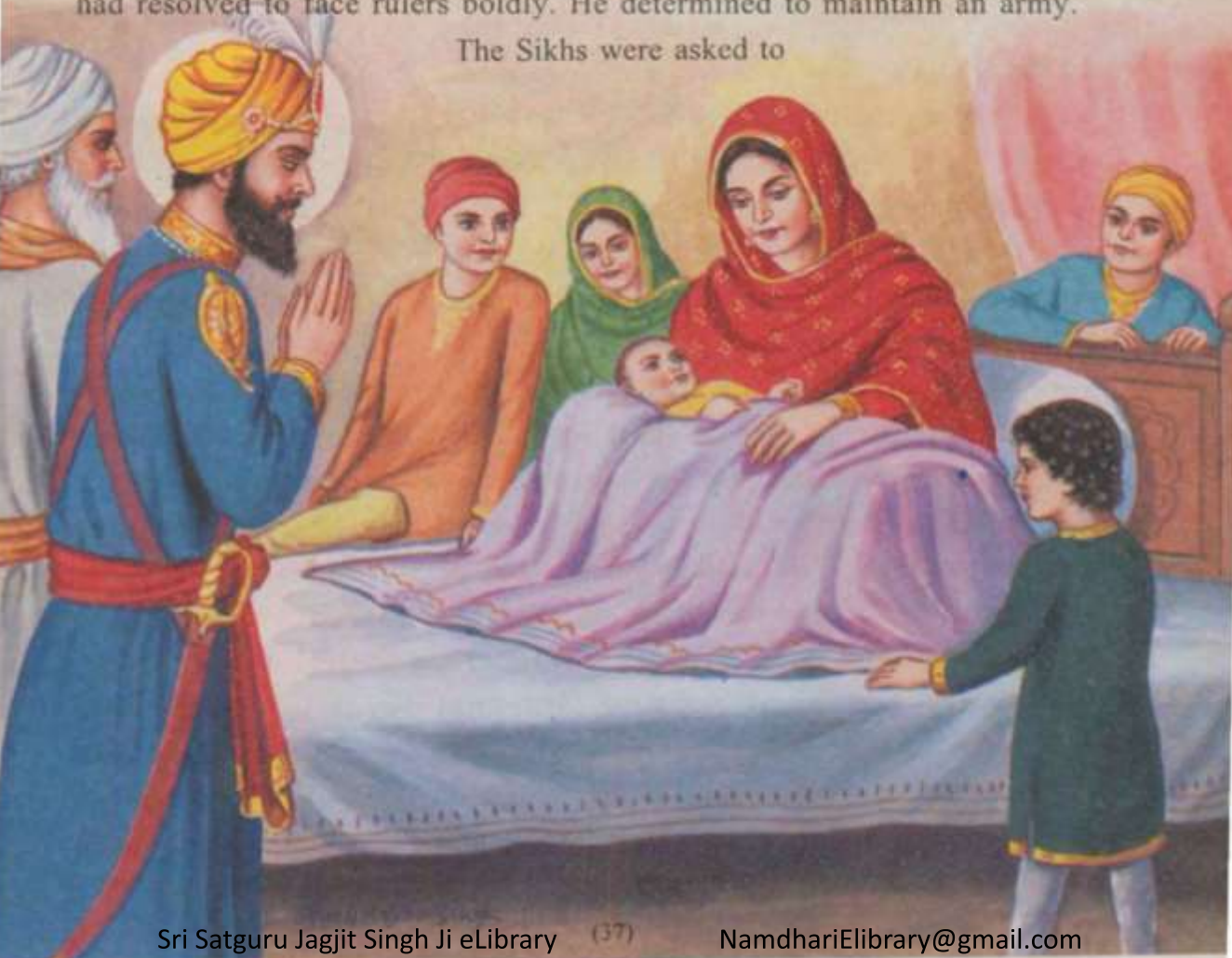
(Guru) Tegh Bahadur was born in Baisakh Vadi five 1678 Bikrami (1st April 1621 A.D.) at Amritsar. His mother was Mata Nanaki the second wife of Guru Hargobind Sahib. He was the youngest son of Guru Hargobind Sahib. The names of his four elder brothers were Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Anee Rai Ji, Baba Attal Rai Ji and his one elder sister was named Bibi Viro. At the time of his birth Guru Hargobind Sahib was hearing the singing of the holy hymns of 'Aasa di Vaar' at Darbar Sahib. He was informed about the birth of fifth prince at the completion of the singing of the hymns. He at once came to his house. Historians write that when the Guru saw the new born child he bowed in reverence. The disciples of the Guru were also accompanying him. Baba Bidhi Chand who was a very cordial Sikh of the Guru was also beside him. He was amazed to see this act of the Guru. He knew it very well that the Guru had not bowed even before the Kings, but he paid a homage to a new born child with such reverence. So he was forced to ask the Guru about an extraordinary act of the Guru. With folded hands he said, "My true Lord ! What is the reason that you have bowed before the new born prince with such an adoration."

Hearing these words of Bidhi Chand, Guru Hargobind Sahib replied, "Bidhi Chand ! When this child will be grown up he would shield the poor and down-trodden. He will save the bleeding and helpless humanity. He would be a prophet of love, truth and peace. I have bowed before the sun of reality. He would uproot the cruel Kingdom of Mughals." Keeping in mind the Divine powers of the child, the Guru named him Tegh Bahadur (Hero of the sword). The Guru loved him very much. When ever he was seeing him lying in the cradle, he used to move the cradle. The child (Guru) Tegh Bahadur always remained calm and cheerful. His charming face was fascinating all the members of the family. Mata Nanaki was also very fond of the child and she was nourishing him with his own hands. She was not depending upon the servants. She played a great role in moulding the personality of (Guru) Tegh Bahadur. She was herself sweet-tonged, graceful, polite, courteous, well mannered and delightful. The elder brothers of (Guru) Tegh Bahadur were also loving him very much. Being the younger he was getting the affections of all. Bibi Viro had got a special privilege to play with the child Guru.

The child Guru used to contemplate on the name of God in his very early age. Sometimes in trance he used to become unaware of the surroundings and even forgot to eat and drink. When Mata Nanaki felt worried about his this habit, then Guru Hargobind always advised her saying, "Your son have a direct links with the God. He is hale and hearty. You should not worry about him." Guru Hargobind Sahib led the life of a prince. He combined in himself renunciation and royalty. He wore two swords, a sword of power and a sword of meditation. He had resolved to steel his Sikhs against tyranny of Mughals. In those days the Hindus had become so weak that they could not put up any kind of resistance to the rulers. Guru Hargobind was a brave warrior and he wanted to make his sons fighter like him. That was the reason that he had named his youngest son Tegh Bahadur (Hero of the sword).

When Guru Arjan Dev was martyred by cruel rulers, then Guru Hargobind had resolved to face rulers boldly. He determined to maintain an army.

The Sikhs were asked to



present best horses and weapons at their offerings. The Guru built forts and battlements and led a royal life and was called the Sacha Patshah (the True King.) (Guru) Tegh Bahadur was living in such an atmosphere. He perceived that in order to face the tyranny one has to become brave and fearless. He was also leading the life of a prince. He had learnt the art of riding a horse. He accompanied his father on hunting expeditions. He also got his practical military training along with other Sikhs. Some Pathan soldiers who had defected from the army of Shahjahan were employed by Guru Gobind Singh. (Guru) Tegh Bahadur learnt Mughal art of warfare from them. From them he learnt the use of the weapons of offence and defence. In those days daggers of various types, swords, flat and pointed spears, maces, double edged swords were such weapons of offence and shield, steel coat etc. were the weapons of defence. At that time artillery had also been introduced in the royal army. So Guru Hargobind also employed sixty gunners in his army.

(Guru) Tegh Bahadur was merely of seven years old, when the first battle of the Sikhs was fought at Amritsar. The marriage of Bibi Viro the elder sister of (Guru) Tegh Bahadur was fixed for June 1628 A.D. The child Guru was very happy due to marriage. But the situation took a sudden turn and an encounter took place between the Mughals and the Sikhs. The Sikhs and Mughals army clashed near Pipli Sahib at Amritsar. The marriage of Bibi Viro was shifted to village Jhabhal. Guru Ji sent his family there and directed the marriage party also to reach there.

The Guru joined the Sikh army in the fort of Lohgarh. There the Guru asked his Sikhs to fire stones at the Mughal army. A carpenter of Khem Karan had made such a canon which could fire stones on the army. The stones wounded a major part of the royal army. At last, they retreated back. Next day, both sides fought very bravely. Painsde Khan came out of the fort and killed Didar Ali. Mukhlis Khan the commander of the squad faced Guru Hargobind Sahib. The Guru inflicted on him such a blow with his sword that he was killed at the spot. When the army saw the death of their commander they fled away. The Guru asked his men not to chase the fleeing army. The dead bodies of the Sikh martyrs were cremated near Bibeksar by the Guru himself. Then the Guru with his Sikhs reached Jhabhal. (Guru) Tegh Bahadur learnt about the battle in detail. He was amused to learn about the bravery of his father and other Sikhs.

BABA ATTAL RAI

(Guru) Tegh Bahadur had a very polite and sweet nature. He could not bear the sufferings of others. Once a poor man needed some money. The Guru atonce gave him the required money. When Mata Nanaki asked him about this then he said, "Dear mother, "The poor man was in great need of money, as he had fixed the marriage of his daughter." Historians write that at the marriage of Baba Gurditta, (Guru) Tegh Bahadur wore very precious clothes and jewels. He was four years old at that time. During the departure of marriage party he saw a poor small boy begging alms. He at once gave him the precious jewels which he was wearing. When Guru Hargobind saw this act of his son, he atonce orders his servants to supply an other pair of jewels to him. So from childhood he was very generous and merciful. Due to his this nature at the request of Kashmiri Pandit he could not bear their agony and distress and decided to lay down his life to save them. Mata Nanaki had an other son whose name was Baba Attal Rai. (Guru) Tegh Bahadur was two years younger from him. The both brothers loved each other very much and they played together. They used to play with their companions of equal age. Baba Attal Rai was also a great devotee of God. One day (Guru) Tegh Bahadur and Baba Attal Rai were playing with their playmates. They were playing the game of hide and seek. In this game one boy had to seek and the remaining party of playmates hide themselves. When one of the hidden boy is seeked, then his turn comes to seek the others. On that day when they were playing, due to sun set darkness prevailed. At that time the turn of seeking came on the head of a boy named Mohan. When next day Baba Attal Rai Ji and (Guru) Tegh Bahadur went to play they found that Mohan was not present among their playmates. They all thought that Mohan had not come due his turn to seek. They at once determined to go to the house of Mohan. When they reached there they found that Mohan was lying dead on his bed. His parents were weeping. They told them that a poisonous snake had bitten Mohan and he had died. But Baba Attal Rai did not believe them. He said, "He is just pretending because to-day is his turn to seek. In order to avoid his turn he has been sleeping and you are weeping as if he had died. I am going to strike him with my stick and he will get up." When Baba Attal Rai Ji hit him with his stick, Mohan got up. Then all boys clapped and said, "Our dear friend ! This

type of pretence will not go. Get up and take your turn of seeking. Mohan came outside and all the children began to play.

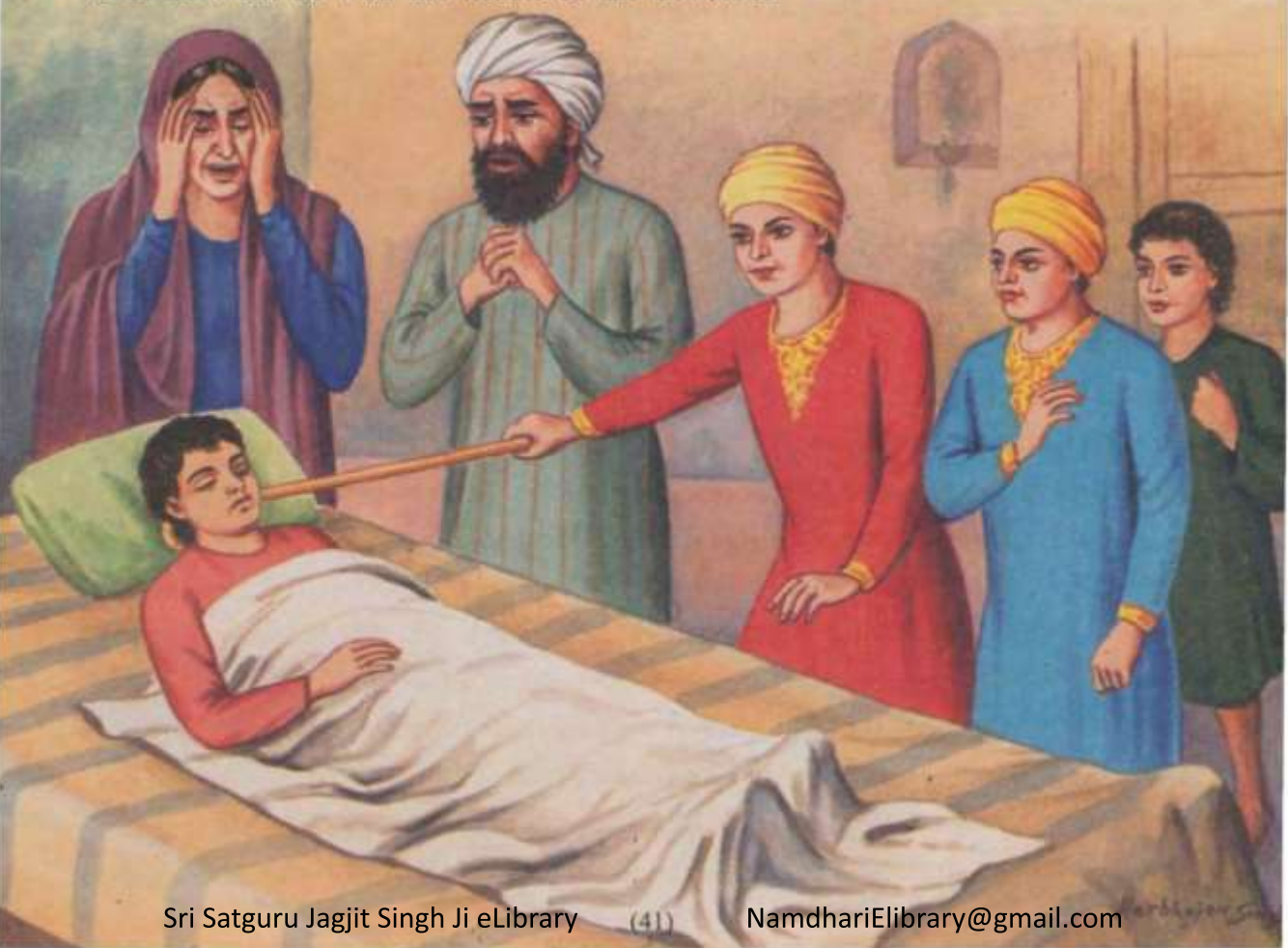
But the parents of Mohan and other people of that area knew very well that Mohan had died. The Divine power of Baba Attal Rai had given him the life. This was a great miracle. The residents of city turned up to see Mohan. This news also reached the ear of Guru Hargobind Sahib. The Guru possessed the intuitive power. He was well aware that Baba Attal Rai had the power to do such miracles. Baba Attal Rai used to remain in trance even since infancy. The Guru took that episode very seriously because the saints of God never make miracles. Miracle brings Divine wrath. It was duty of the true Sikhs to not believe in supernatural powers. He concluded that in future who ever would die, would be brought in their house and Baba Attal Rai would be requested to make that alive.

Keeping this in view he called Baba Attal Rai and said, "My son ! How have you become partner of the God ? It is the God's Will to give and take life. You have done a very bad deed. You can't be pardoned. God does not like such acts."

Baba Attal Rai kept quite, but he felt very ashamed to hear such words of his father. He made up his mind not to live in this world any more. He sat in front of his father and with closed eyes meditated on the Name of God. Within a few moments he merged himself with the Supreme-Light. When the congregation touched him they found that he had left the mortal world. Some devotees when saw the child Attal Rai lying dead, they began to weep. The Guru consoled them and said, "Without realization of God every thing is perishable. Our body, wealth and entire family would perish one day. So we should not weep on the death of Attal Rai. He has merged into the God according to his own will. He has not died but he has become immortal and eternal." A pyre of Sandal wood was prepared and the Guru himself cremated him. When the people of city heard this news they were shocked. They asked the Guru to erect a memorial in the name of Baba Attal Rai. The Guru promised them that he would built a such memorial that would remain for ever. Those people who would come to pay homage to Harimandir Sahib, there pilgrimage would be incomplete without paying obeisance at the Gurudwara of Baba Attal Rai. (Guru) Tegh Bahadur was also present there. He was very impressed by steadfastness of his father. He

learnt that man's life was in the hands of God. We should not feel proud of strong bodies. He determined in his mind that man should rise above enjoyments and sorrows. That was the reason that (Guru) Tegh Bahadur remained calm and unshaken in his whole life. He did not pain any body. When he was declared ninth Guru of the Sikhs, all his relatives became his enemy. Baba Dhir Mal even tried to kill him. But Guru Tegh Bahadur never thought to take revenge. He was an apostle of peace. In Sikh religion if any one had sacrificed himself for the cause of nation that was Guru Tegh Bahadur. Such a peaceful sacrifice had no parallel in this world.

We must also keep it in our minds that when Guru Hargobind Sahib decided to install his grandson on throne of Guruship, he never objected about it. According to the advice of his father he left Kiratpur and settled at Bakala. If he was great devotee of the God, he was also very fond of travelling. In order to preach Sikhism he travelled all over India even as an ordinary Sikh. But where ever he went he won the hearts of the devotees.



EDUCATION

Proper arrangements were made for the education of (Guru) Tegh Bahadur. In the times of Guru Nanak there were separate schools for Hindus and Muslims. Muslims were sending their children to Muslim Maqtabas and Madrasas. Maqtabas were primary schools attached to Mosques and Khanqahs. There they were taught Arabic and Persian. For higher education they had to join Madrasas.

Hindus were sending their children to Pathshalas where they learnt Sanskrit. But Hindus had also to send their children to Maqtabas and Madrasas as the language of the courts and offices was Persian.

Guru Nanak felt that to propagate his mission, education to the common people should be imparted in their mother tongue. So when he settled at Kartarpur he opened Punjabi Schools. He himself preached the teachings in Punjabi and popularised the Gurmukhi script. Guru Angad Dev prepared a Gurmukhi Reader. He instructed all his Sikhs to study Gurmukhi in order to study the hymns of Guru Nanak. As Gurmukhi script was very simple so soon it became very popular. Khadur Sahib, Goindwal and Amritsar became the centres of Gurmukhi studies.

By the times of the birth of (Guru) Tegh Bahadur Sikh schools of education had significantly advanced. Baba Budha Ji and Bhai Gurdas Ji were great scholars of Punjabi. When (Guru) Tegh Bahadur was four years old he was sent to Ramdas where Baba Budha Ji was teaching Punjabi to the Sikhs. Baba Budha Ji had taught Punjabi to Guru Amar Dass and his sons and relatives, when he was staying at Goindwal. Then he shifted to Amritsar and there he was appointed head preacher. At the time of Guru Hargobind Sahib Ji he had shifted to Ramdas. There he taught Punjabi and Sikh discipline to his disciples. Baba Gurditta Ji, Baba Ani Rai Ji, Baba Suraj Mal and Baba Attal Rai Ji also had gone to Ramdas to learn Punjabi from Baba Budha Ji. He was not only teaching Punjabi but also was conferring on them lessons of honest and high living. Though he was very old, but still he was working in the fields. (Guru) Tegh Bahadur was very influenced by the life of Baba Budha Ji. It was result of his education that when (Guru) Tegh Bahadur was staying at Bakala, he was not taking offerings from his admirers but instead he worked in the fields and earned

his livelihood with his own hands. He lived there a very humble life and never realized the people that he was son of Sodhi Sultan Guru Hargobind Sahib. From Baba Budha Ji he also got the strength of stout determination.

After completing his education from Baba Budha Ji he was entrusted to Bhai Gurdas for higher education. Bhai Gurdas was a scholar of great talent. He had assisted Guru Arjan Dev Ji while compiling Guru Granth Sahib Ji. He was also a great poet. So he also taught young Tegh Bahadur knowledge of poetry as well. (Guru) Tegh Bahadur learnt music also. Music had remained part and parcel of Sikhism. From Guru Nanak onward all the Guru's were master of music. They were composing their hymns in different Ragas. They were also



employing musicians for singing their hymns. Music played a great role for obtaining the celestial bliss. (Guru) Tegh Bahadur had great interest in Music. After learning poetry and other higher education from Bhai Gurdas, the child Guru was sent in the school of Bhat musicians. (Guru) Tegh Bahadur was a very intellectual child, so he became well-versed in music very soon. First he learnt all those Ragas, which the earlier Gurus had used in their hymns. Then he learnt new Ragas. Among such Ragas was Rag Jaijawanti which was used only by (Guru) Tegh Bahadur and by no other Guru. After sitting on the throne of Guruship, Guru Tegh Bahadur composed his hymns in fifteen Ragas. These Ragas are Gauri, Aasa, Devgandhaari, Bihagra, Sorath, Dhanasri, Jaitsari, Todi, Tilang, Bilawal, Ramkali, Maaru, Basant Hindol and Jaijawanti. Beyond this he also wrote fifty seven salokas. There are 116 hymns of Guru Tegh Bahadur in Guru Granth Sahib. He wrote his hymns in a very simple and lucid language.

When he accomplished himself in the art of music, a Persian teacher was appointed to teach him lessons in Persian. But due to some reasons he could not complete his education in Amritsar. They had to leave Amritsar and shifted to Kiratpur. There another teacher was appointed to teach him Persian.

Side by side he was also getting the training of military warfare. He learnt the use of all types of weapons. A Pathan officer was specially employed to teach (Guru) Tegh Bahadur Mughal art of warfare. A brave warrior Bhai Jetha was also advised to teach him the use of sword and other weapons. Bhai Jetha Ji was one of the Generals of the army of Guru Hargobind Sahib. When Guru Hargobind was detained in the prison of Gwalior then Bhai Jetha Ji entered the palace of King Jahangir and challenged him in his own home. Bhai Jetha Ji perfected the Guru in the use of weapons. The (Guru) Tegh Bahadur also became a good rider.

Whenever Guru Hargobind was going on hunting expeditions, (Guru) Tegh Bahadur always accompanied him. Sometimes he used to chase the prey himself. He was very fond of this game. These hunting expeditions filled in him valour, boldness and fearlessness. Later on in his hymns he wrote :

*"He who frightens none, nor himself fears any
O ! Nanak, such a man, is to be known as enlightened one."*

MARRIAGE

After the marriage of Viro, the eldest sister of (Guru) Tegh Bahadur, his father Guru Hargobind Sahib decided to visit Taran Taran, Khadur Sahib and Goindwal. According to Twarikh Guru Khalsa they stayed for ten days at Goindwal. From Goindwal they shifted to Kartarpur.

In those days Baba Budha Ji and Bhai Gurdas Ji passed away. Guru Hargobind Sahib went to see them at the time of their attaining union with God. This was great loss to (Guru) Tegh Bahadur. They were his teachers and he had learnt lessons of life and education from them. Before this he had seen the deaths of Baba Attal Rai, Mata Kaulan and Baba Sri Chand. These deaths had a great impact on the delicate mind of (Guru) Tegh Bahadur.

During those days a resident of village Kangar landlord Rai Jodh invited the Guru to visit his village. Though he was Muslim but he was a great devotee of



Guru Hargobind Sahib.

The Guru accepted the invitation of Chaudhary Rai Jodh and reached Kangar.

There when the royal forces came to know that the Guru was staying at Kangar they attacked him.

Rai Jodh along with his brother Osman Khan faced the Mughal forces. Kabuli Beg the commander of the royal forces attacked the Guru Ji. But in return the Guru gave him such a blow that he died there and then.

After winning the battle the Guru Ji left for Kartarpur. There Anil Rai brother of Tegh Bahadur passed away. This was also a very great loss for the child (Guru) Tegh Bahadur.

When the family of Guru Hargobind was staying at Kartarpur, a devout disciple of Guru Hargobind Ji, Bhai Lal Chand one day met the Guru and requested him to engage his daughter Gujri with (Guru) Tegh Bahadur. He was thirteen years old at that time. The Guru accepted his offer and marriage was fixed for February 1634 A.D. The Guru invited all his relatives. (Guru) Tegh Bahadur and Guru Hargobind were dressed in colourful uniforms. Their robes were jeweled and embroidered with golden threads. Sri Tegh Bahadur looked like a prince. When the marriage reached the house of Bhai Lal Chand, he along with his relatives came to receive the marriage party. He garlanded the Guru. He also received a beautiful garland from the Guru. There was a great hustle and bustle on that day. The people of the surrounding areas came to see the fire works.

The marriage party was served with rich meals. At the time of departure of the marriage party, Lal Chand bowed before Guru and said, "I am not capable to give anything in dowry." The Guru embraced him and said, "When you have given your daughter you have given us every thing."

After the marriage of (Guru) Tegh Bahadur, the Guru decided to celebrate the Baisakhi of that year at Kartarpur. The Sikh devotees from all over the country arrived at Kartarpur to pay homage to the Guru. They brought with them very costly gifts. When Osman Khan, son-in-law of Paine Khan who was a brave General in the army of the Guru, saw those gifts he decided to steal some of the gifts. So one night he stole some precious gifts along with a hawk of Baba Gurditta Ji. When the Guru Hargobind Sahib asked Paine Khan to return

back the hawk and other precious gifts, Painde Khan took an oath on the Qoran. The Guru sent Bhai Bidhi Chand to search Osman's House. From there he found the hawk and other gifts. The Guru atonce decided to dismiss Painde Khan from his service.

Painde Khan could not bear it. He was very proud of his bravery. He met emperor and requested him for help. The emperor readily agreed to help him. He appointed Kale Khan the commander of the royal army. He was brother of Mukhlas Khan who had been killed in the battle of Lohgarh at Amritsar. In June 1634 A.D. the royal army invaded Kartarpur. The Guru had already kept his army ready to face the attack. (Guru) Tegh Bahadur who was newly married and was just thirteen years old also joined the battle for the first time. He fought very bravely. His mother Nanaki and other relatives watched the battle from the top storey of their house. Kale Khan and Qutab Khan were slain. Then Painde Khan came in front of Guru and challenged for a duel. First Painde Khan attacked the Guru with his sword, but the Guru stopped the blow with his shield. Then the Guru attacked and within a moment Painde Khan was lying dead on the ground. When Osman Khan saw that his father-in-law had been killed, he ran to attack the Guru. But Baba Gurditta killed him on the way.

The royal army was deprived of its commanders. They ran away to save their lives. The Guru advised his soldiers not to chase the running imperialists. Then Guru cremated his dead soldiers with his own hands.

After the defeat of the royal army, the Guru decided to go to Kiratpur. He was convinced that Kartarpur had not remained a safe place. As Jalandhar was very near, so the royal forces could attack them any time. When the Guru with his family members and other Sikhs was proceeding towards Kiratpur, the royal army again attacked them near village Palahi. (Guru) Tegh Bahadur also fought there very confidently. The Mughal army was again defeated and they fled away. Reaching Kiratpur the Guru met Pir Budhan Shah. Budhan Shah was waiting for the Guru. He offered the Guru a cup of milk and sought his blessings. Pir Budhan Shah said, "I have met Guru Nanak and he had promised me that he would come to grant him deliverance in the incarnation of his sixth successor. The Guru blessed him and he breathed his last.

WORK AND WAGES

Baba Gurditta Ji the elder brother of (Guru) Tegh Bahadur passed away at Kiratpur. Historians write that one day Baba Gurditta Ji had gone for hunting. During the hunting expedition one of his friends mistook a cow to be a deer and shot it. The cow died at the spot. The owner of the cow became very furious and he caught the hunter. The people of the village also gathered and they turned so passionate that they even tried to kill the hunter. Baba Gurditta intervened and passified them. He advised them to get the cost of the cow but the owner did not agree. He wanted his alive cow. At this Baba Gurditta touched the cow with his can and the cow was reanimated. When the Guru heard about this episode he was enraged. He called Baba Gurditta and rebuked him sharply. He asked him how had he become God himself ? Baba Gurditta felt ashamed and he went to the shrine of Baba Budhan Shah. He prayed to God and then taking a sheet of cloth on him passed away. The Guru was shocked to hear this news. Guru Hargobind Sahib liked the younger son of Baba Gurditta very much. He always kept him with him and he groomed him in such a way so that he might become his able successor. At that time two sons of the Guru were alive. One was Baba Suraj Mal and other was (Guru) Tegh Bahadur. The mothers of these sons Mata Maha Devi and Mata Nanaki requested the Guru to bestow the Guruship to their sons. But the Guru had determined to install Guru Har Rai on the throne of Guruship. When Mata Nanaki reminded to the Guru his words uttered at the time of birth of (Guru) Tegh Bahadur that he would become a Guru one day. Then Guru Hargobind said, "You must believe on God. Tegh Bahadur would be Guru of Gurus. His glory would spread far and wide. He will be respected as a Guru and Guruship shall also revert to him one day.

In 1641 A.D. Guru Hargobind sent Hukamnamas to his Sikhs to assemble at the eve of Diwali at Kiratpur. When Sikhs got the information that Guru Hargobind Sahib had decided to offer Guruship to Guru Har Rai then they thronged in large numbers towards Kiratpur.

Next day after the completion of the recitation of 'Aasa di War' the Guru got up from his throne and guided Guru Har Rai to sit on the throne. Seating him at the throne he placed five paisa and a coconut before him and then circumbulated him thrice. Then he bowed before him. Baba Bhana, son of Baba Budha Ji

performed the Tilak ceremony and he also bowed before the new Guru. Then the Guru asked Baba Suraj Mal and (Guru) Tegh Bahadur to bow before Guru Har Rai Sahib, which they did without any hesitation. After that the Sikhs bowed to the Guru turn by turn. After few days the Guru advised (Guru) Tegh Bahadur to shift to Bakala in Amritsar district along with his wife and mother. Then the Guru told the congregation, "Now the time has come to merge in Divine Light. You should not mourn and you should recite the hymns from the Holy Granth Sahib."

Then he shifted to a new constructed house known as Patal Puri. In 1645 A.D. the Guru set out for his heavenly abode.

After performing the last ceremonies of the great Guru, Mata Nanaki, Mata Gujri and Sri Tegh Bahadur left for Bakala. He lived there for more than twenty years. He led a very peaceful life. He was not taking offerings from his devotees. He had learnt from Baba Budha, how to lead an honourable life. In the day time he was working in the fields and during his free time he used to meditate on the name of God. He was also very fond of hunting. The people of that area had a great respect for him. This presumption seems not true that Sri Tegh Bahadur confined himself within the four walls of his house. He was very fond of travelling and during those years he visited all important places of India.



He visited all those places where Guru Nanak had gone. He was preaching Sikhism not as a Guru but as a devout Sikh.

When King Shahjahan fell ill, all his sons thronged towards Delhi in order to capture the throne. Dara Shakoh was staying with his father and was considered to be successor of Shahjahan. He was a great scholar and he translated many sanskrit epics into Persion. He was very popular among the Hindus and Muslims. But he was no match for his cunning brother Aurangzeb. The fanatic Maulvis and Qazis were against Dara Shakoh as they considered him friend of Hindus. Aurangzeb won the battle of succession and declared who so ever helped Dara would face dire consequences.

Dara was forced to wander from place to place. He also met Guru Har Rai Sahib at Goindwal. Then he went towards Lahore and was ultimately captured and executed. Bernier and eyewitness of the impact of the death of Dara Sahakoh writes, "Everywhere I saw the people weeping and lamenting the fate of Dara in the most touching language; men, women and children wailing as if some mighty calamity had happened to themselves."

Declaring himself as the Emperor of India, Aurangzeb vowed to annihilate the worship of idols in the country. He liquidated and exterminated many famous temples of Mathura, Ayodhaya, Kanshi and Paryag. He also ruined more than seven hundred temples in the state of Ajmer. But the Gurdwaras of Sikhs were let off. As Aurangzeb considered there was not idol worship in the premises of the Gurdwaras. But many Hindus and Muslims complained against Guru Har Rai. Aurangzeb listened to their complaints and asked Guru Har Rai to attend his court. Instead of presenting himself personally, Guru Har Rai Sahib sent Baba Ram Rai, his eldest son. There Baba Ram Rai changed one word of the hymns of Guru Nanak. When Guru Har Rai Ji learnt about this he deprived Ram Rai of Guruship. He appointed his son Guru Harkrishan as successor. Then Aurangzeb summoned Guru Harkrishan to present himself in his court. Guru Harkrishan went to Delhi but he refused to meet Aurangzeb. In those days small-pox broke out in the capital. The Guru served the patients day and night. He himself was seized with high temperature. He told the Sikhs that instead of meeting Aurangzeb he had decided to merge with the Supreme Light. The Sikh requested him to appoint his successor. The Guru uttered the words 'Baba Bakale' and left the mortal world.

FOUND THE TRUE GURU

When Guru Harkrishan Ji at the time of his departure to the heavenly abode could not name his successor and uttered only two words 'Baba Bakale' then interested parties interpreted it according to their own perceptions. 'Baba Bakala' meant that Guru was at Bakala. So about 22 pretenders posed themselves as the true Gurus and established their Manjis there. Though in Punjabi the word Baba is used for grand father. But there is also a tradition to call pious persons as Baba. But when Guru Harkrishan spoke these words at that time there was no other house of Guru at Bakala. Guru Tegh Bahadur was staying there for more than twenty years. He was son of Guru Hargobind and was leading a very pious life. So he was known all over Punjab. He had even travelled India and had many followers. Among the twenty two aspirants who styled themselves as true Guru, Baba Dhir Mal a nephew of Guru Tegh Bahadur was the most formidable. As he had the copy of Granth Sahib compiled by Guru Arjan Dev with him so he had fairly a good following. But he was not grand father of Guru Harkrishan. He was not also the son of any Guru. Though he was brother of Guru Har Rai Sahib. But Guru Tegh Bahadur was son of a Guru and grand father of Guru Harkrishan. Dhir Mal was not the resident of Baba Bakala and neither he was living there. But he tried his best to prove himself that he was the true Guru.

But Guru Tegh Bahadur did not care about this drama. Mata Nanaki asked him again and again to challenge the claims of false pretenders, but he did not agree.

The devotees coming to Bakala to pay homage to Guru were feeling bewildered. Masands of all pretenders were assuring them that their Guru was true. But Mata Nanaki could not tolerate such a fake show to let loose for more days. She wrote a letter to Bhai Garia and Bai Dwarka Dass to come to Bakala in order to coronate Tegh Bahadur as the true Guru. These Sikhs reached Bakala and summoned a meeting of pious Sikhs to solve the problem. Bhai Dargah Mal and Baba Gurditta also reached there. They were present at Delhi at the time of Guru Harkrishan's departure for Divine journey. They had received from the Guru five paisa, a coconut and other spiritual stuff to be bestowed on the new Guru. All the devotees entered the house of Guru Tegh Bahadur and paid him a homage. Bhai Dargah Mal placed five paisa and coconut and bowed before the Guru. Baba Gurditta Ji applied Tilak on the forehead of the Guru and bowed

before him. Then all members of the congregation bowed before the Guru. After attaining Guruship, the Guru advised them that they should not announce that he was the true Guru. The Guru did not want to adopt those methods which the pretenders were doing. He did not consider Gurudom as a business. It was a Divine throne which was above the worldly transactions. The Guru was confident that those false pretenders would not last long. These false faces would be uncovered one day.

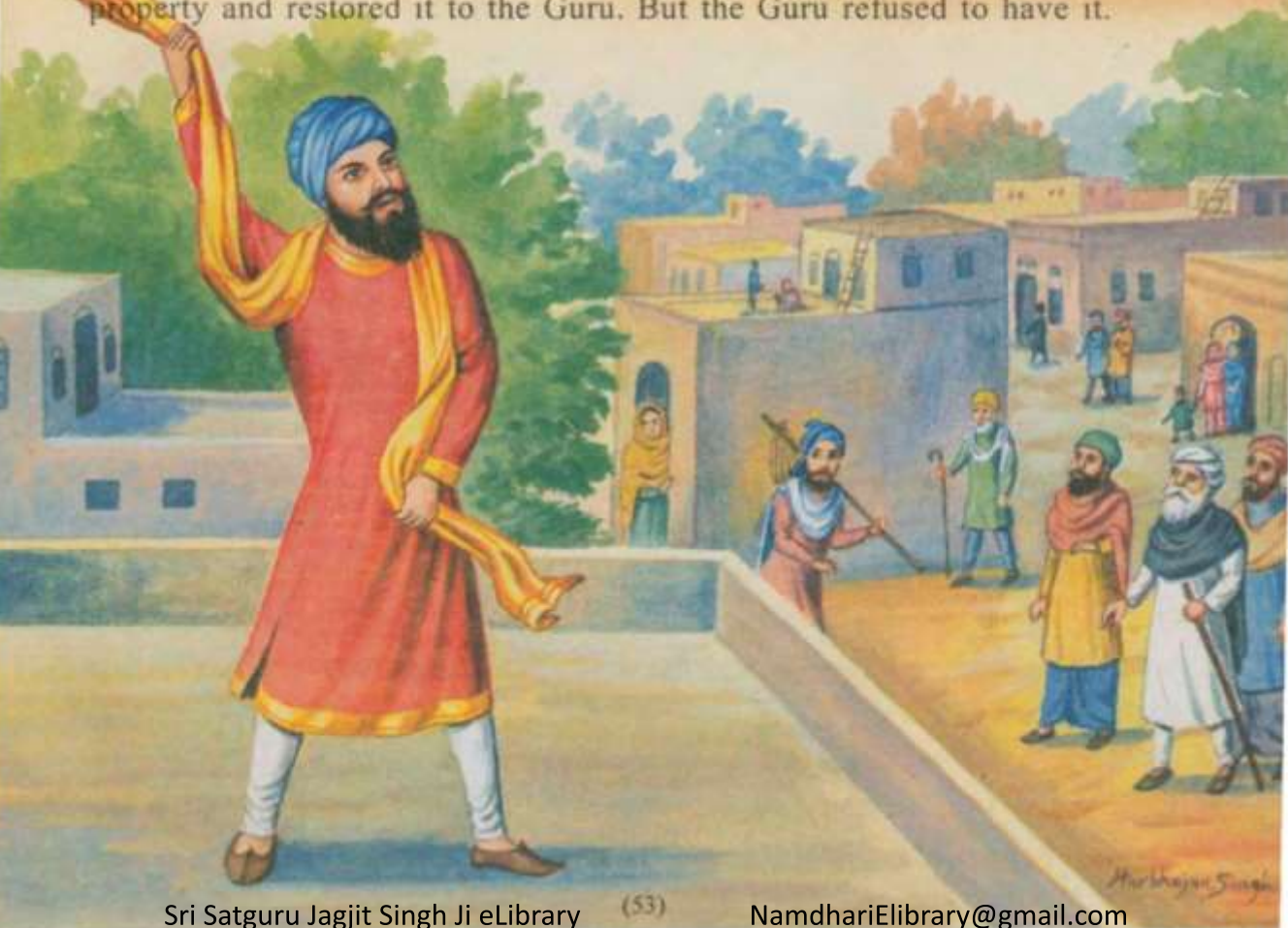
One day a rich trader named Bhai Makhan Shah came to Bakala. He was a great devotee of Guru Nanak. Once his ship was being wrecked in the sea when he requested the Guru for help.

Gradually the storm subsided and he reached his destination safe and sound. While praying the Guru, Bhai Makhan Shah had sworn to offer five hundred gold Mohars (coins) to the Guru. When he enquired about the residence of Guru, he was told that the Guru had gone to Delhi. But when he reached Delhi he was told that the Guru Harkrishan had passed away and his successor was living at Bakala in Amritsar district. So Makhan Shah reached Bakala to give his offering to the Guru. But he was confused to find so many Gurus. So Makhan Shah decided to offer two gold mohars to each self-styled Guru. Makhan Shah tested all the pretenders but no one asked him about the five hundred mohars. Bhai Makhan Shah knew that Sri Guru Tegh Bahadur younger son of Guru Hargobind was staying permanently at Bakala. All other pretenders had come from other places. So he concluded that the real Guru must be Guru Tegh Bahadur. Along with his wife Makhan Shah visited the house of Guru Tegh Bahadur. First of all Makhan Shah met mother Nanaki. He expressed his desire to meet the Guru. Mother Nanaki guided him to the underground apartment where Guru Ji used to sit for meditating on the Name of God. It was his daily routine when ever he was free from the house hold duties he sat there to concentrate on the Name of God. Makhan Shah was amazed that there prevailed a celestial bliss on the face of the Guru and atmosphere was calm and peaceful. The personality of Guru Tegh Bahadur attracted him in such a way that he atonce concluded that he had founded the real Guru. He atonce placed five hundred gold mohras in front of the Guru and bowed in reverence. The Guru blessed him. Makhan Shah joy knew no bounds. He atonce rushed to the roof of the house and waving his girdle started shouting, "I have found the true Guru, I have found the true Guru."

When the Sikhs of the town heard about it they hurried to the house of the Guru to pay homage to the new Guru. There was great-rejoicing and celebrations. The Sikhs reached Baba Bakala with their offerings. Soon Guru Tegh Bahadur's house was full of gifts. The Guru also conferred robes of honour on his disciples. But Baba Dhir Mal was pained to hear such a development. He was transacting a very rich business. He entered into a conspiracy with his chief Masand Sihan and they planned to kill the Guru.

One night Sihan took some scoundrals with him and he fired at the Guru. The Guru was wounded in the arm. Then they took every valuable thing from the house.

But Bhai Makhan Shah was still camping in the town. When the Sikhs informed him about the incident he atonce rushed to the house of the Guru and heard about the incident from Mother Nanaki. Makhan Shah atonce took his men and attacked the house of Dhirmal. Dhirmal ran away but masand Shihan was caught and his hands were tied at his back. They also plundered the looted property and restored it to the Guru. But the Guru refused to have it.



BLESSED BE THE WOMEN OF AMRITSAR

Guru Tegh Bahadur had spent more than twenty years in Bakala. He led a very pious and dutiful life. After attaining Guruship he planned to travel to the preach Sikh teachings. First he made up his mind to visit Harmandir Sahib the holy shrine of the Sikhs at Amritsar. Bhai Makhan Shah also agreed to accompany him. He rode through villages towards Amritsar. A majority of Majhails had already embraced Sikhism. When they heard about Guru Tegh Bahadur they flocked to pay him homage. Through out his journey the devotees lined in his route to greet him with great honour.

According to historians the Guru reached Amritsar on 22nd November 1664 A.D. Along with his disciples. First they took bath in the holy tank and then they decided to pay homage to holy temple. But when they reached doors of the holy shrine, they found its entrance doors closed. The masands had shut the doors of sanctorum and blocked their entrance into the Harmandir Sahib. At that time incharge of Amritsar temple was Baba Har Ji. He was son of Meharban and grandson of Baba Prithi Chand. He was writing poetry under the name of Nanak Dev Ji and was posing himself as the seventh Nanak. Musicians were also singing his poetry inside the Harmandir Sahib. The people of the area were deadly against him and they were informing Guru Har Rai Sahib about his activities. As Guru Arjan Dev had already compiled the Adi Granth, so Guru Har Rai was not worried about adulteration of his poetry. The Guru waited outside but masands did not open the doors.

Bhai Makhan Shah and other followers of Guru Tegh Bahadur determined to open the doors with force. Makhan Shah told the Guru that he could oust these masands from the Harmandir Sahib as he had ousted Baba Dhirmal from Baba Bakala. He said that masands had committed a great sin by closing the doors of Harmandir Sahib and they must be taught a lesson. He requested the Guru that they should be permitted to take action against those criminals. But the Guru did not allow them to do any harm to masands. He advised them to keep calm and quite. He asked all his followers to sit on a raised platform near Akal Takhat. Now-a-days this platform is known as 'Thara Sahib'. They all sat on the platform and musicians were asked to sing the holy hymns. The Guru also addressed the congregation. In the evening a Sikh belonging to nearby village

Walla requested the Guru to shift to their village. The Guru agreed and they all rode towards village Walla. The Guru told his followers that the wealth of charity had made the masands blind. They had turned mad. Now they had lost their faculty of reason to discriminate between good and bad. The time would come when these masands would be forced to leave this holy shrine. While going to Walla the Guru halted at one place to take rest. This place is now known as Damdama Sahib. It is about three miles away from Amritsar. After staying there for some time, the Guru left for village Walla. This village is now situated near Amritsar by-pass. It is four miles away in the north-east from railway station Amritsar. When they reached Walla the people of that village were quite ignorant that the true Guru had been coming to their village. Seeing the grandeur of the congregation they concluded that the army of a King had been going to invade their village. But when one old lady named Haro enquired about it she found that the true Guru was himself coming to pay a visit to their village. She atonce met the Guru and bowed in reverence and said, "My true



Lord ! Spend a few hours in my Kotha. The Guru consented her request delightfully.

When the women of Amritsar came to know about the coming and departure of the Guru due to unfavourable attitude of the masands, they at once assembled and reached Walla. There they found that the Guru was staying in the house of Mata Haro. They at once met the Guru and placing the gifts which they had brought with them, in front of the Guru bowed and requested, "Our True Lord ! Forgive us, it is not the fault of the people of Amritsar. It is all due to the priests of Harmandir who had not allowed you to enter in the holy shrine. Amritsar is the city of your birth place. You are Lord of that city and all we are your faithful followers. We have come to take you back to Amritsar. Please allow us to serve you for few days." The Guru was pleased to see such strong affection of the women of Amritsar. He blessed them, "Maian Rab Rajian" (Ever blessed be the women of Amritsar). When other people of Amritsar heard about this incident they flocked towards village Walla in order to sought forgiveness and to pay homage to their Guru. The Kotha of Mata Haro converted itself into a pilgrim place. Thousands of devotees were coming and going. The small Walla village transformed itself into a big city. There were great rejoicings and celebrations in all houses. The men folk of Amritsar also requested the Guru to return to Amritsar. But the Guru said, "There is no fault on your behalf I am very happy with you. The city of Amritsar will ever remain a heaven on the earth." Remarking about the masands he said;

*"Neh masand tum Amritsaree-e
Trishnagan te Antar Saree-e"
(O priests ! Ye live not blissful Amritsar.
Ye abide in fire of passion, greed and lustre)*

The Guru stayed in the house of Mata Haro and there he used to address the congregation in the morning and evening. According to the tradition the Guru stayed for seventeen days at Walla and he blessed the village with these words, "Walla Guru Ka Gala" (Walla is a store-house of the Guru). The number of devotees was increasing day by day. When ever the Guru made preparation to shift to an other station, they prayed the Guru to stay there one day more. At last the Guru left Walla for Goindwal. He stayed at Goindwal for few days and paid respect to his ancestors. When the Sikh followers of nearby villages heard about the arrival of the Guru, they assembled and offered many gifts to the Guru.

CORONATION AT KIRATPUR

From Goindwal the Guru left for Taran Taran. There he took bath in the holy tank and then addressed the congregation. When the devotees of that area smelt the presence of their Guru at Taran Taran, they threw away their works taken in hand and thronged towards Taran Taran. The Guru advised them to recite the Name of God and to lead a holy and pious life. When the devotees complained against the self-styled hypocritical Harji, then the Guru passified them that his imposture would not stay for ever. He would have to face the wrath of the God. After staying for few days at Taran Taran the Guru proceeded towards Khadur Sahib. The residents of Khadur Sahib felt overjoyed to have a glimpse of the ninth Nanak. There he was also requested a stay for more days to satisfy his devotees. After all he returned back to Baba Bakala. The people of Baba Bakala and the surrounding area were waiting the Guru since many days to glance him. When they heard the arrival of the Guru, they hurried to have a glimpse of their own Guru. They were feeling very happy on knowing that the Guru belonged to their own village. They felt proud of that. The crowd of the devotees was so heavy that the Guru was forced to hold the Darbar outside the village in an open place. The devotees offered very precious gifts to the Guru. Masands of Dhirmal were still roaming there. When they tried to misguide the people about the authenticity of the Guru, they were harshly beaten. They ran away to Kartarpur.

In the meantime Mata Krishan Kaur mother of Guru Harkrishan Ji invited the Guru to pay a visit to Kiratpur. The Guru left for Kiratpur with his family and devotees. When they reached Kiratpur Mata Krishan Kaur welcomed them very cordially. She bowed before Mata Nanaki, Mata Gujri and Guru Tegh Bahadur Ji. The Guru offered a money-bag to Mata Krishan Kaur. Then Mata Krishan Kaur said, "I have been keeping all the symbols and adorable articles of the eighth Guru. According to the last wishes of my son I want to perform the ceremony of coronation here in order to present you the all adorable articles. Then in presence of honourable Sikhs she asked the Guru to sit on that Divine throne which Guru Hargobind, Guru Har Rai and Guru Harkrishan had pre occupied and had delivered sacred sermons to the Sikhs. Then she offered him the armaments, jiga (plume worn by the Gurus on their heads as a crown) utensils, tents, carpets and other furniture which belonged to the Gurus. When

the Guru was sitting on the Divine throne, Baba Gurditta Ji tied the plume to the turban of the Guru. He was also presented a sword and a robe of honour. Then Mata Krishan Kaur bowed before the Guru and asked his all relatives to do the same. So the Guru Tegh Bahadur occupied the throne of his predecessors.

When the people became aware of the presence of Guru Tegh Bahadur Sahib at Kiratpur, they came in order to pay homage to the Guru. This rethroning of the Guru, ejected the doubts from the minds of the people about the authenticity of the Guru.

Then the Guru was daily holding a Darbar and was bestowing honours on his devotees. When the Sikhs of other provinces of India learnt that the Guru Tegh Bahadur had occupied the Divine throne, they also came to meet him. Masands were also reaching Kiratpur to offer the donations which they had collected from the Sikhs of their respective areas.

But the elder brother of Guru Tegh Bahadur, Baba Suraj Mal became jealous to see the increasing prestige of Guru Tegh Bahadur. He even joined hands with Baba Dhirmal and Baba Ram Rai. When the Guru perceived it he felt very unhappy. He did not want to pain his relatives. So he decided to build a new city.

In those days Raja Deep Chand ruler of Kehloor state died. He was son of Raja Tara Chand whom Guru Hargobind had got disengaged from the Gwalior fort along with other fifty-two rulers. Raja Deep Chand was a great devotee of the Guru. Guru Tegh Bahadur received a message from Rani of Raja Deep Chand. She requested the Guru to be present at the time of performance of last rites of her husband. The Guru readily agreed and reached Kehloor. After the performance of the last rites of Raja Deep Chand the queen met the Guru and bowed before him in reverence. The Guru consoled her and advised her to recite the Name of God. During their conversation the Guru told the queen that he wanted to buy the land of village Makhawal. The queen requested the Guru to take that village as a gift. But the Guru did not agree to occupy the land without payment. Guru Tegh Bahadur paid rupees five hundred and got village Makhawal transferred in the name of his mother, Mata Nanaki. Actually the land comprised of three villages Makhawal, Mataur and Lodhipur. The Guru named the new place as Nanaki Chak. After acquiring this land the Guru felt relieved. He wanted to have a such pieceful land where he might worship the God and could deliver his sermons without any resistance. Makhawal was also such a

place where the army of Mughals could not reach easily. It is said that Makhawal was a hidden place of few dacoits. So people of that area were afraid to settle there. Dacoits used to rob the people. After committing robberies they were taking shelter near Makhawal. There they could not be caught due to dense hideouts in the hills. So that area remained without population. That is why, Rani of Kehloor had no objection to transfer that land to Guru without any price. She knew very well that if the Guru would colonise that place the dacoits would leave that land and her subjects would live without fear.

Guru Tegh Bahadur told his brother Suraj Mal that he was going to construct a new city and he would shift to that place very soon. His brother felt happy. He was of the view that Sikhs from far and near would reach Kiratpur and he would collect the offerings. But Mata Krishan Kaur on hearing this felt grieved ? The Guru assured her that he would always help her. He said to her, "My daughter, I do not want to offend any body. My elder brother does not like my presence here; so I have made up my mind to shift to the knew place.

Next day, the Guru took his Sikhs with him and they proceeded towards Makhawal to survey the land. Mata Nanaki and Mata Gujri also accompanied them.



COLONISATION OF ANANDPUR

After the survey of the land, Guru Tegh Bahadur decided to lay the foundation stone of the new city. Baba Gurditta, the grandson of Baba Budha Ji performed the ceremony of laying the foundation stone on 19th June, 1665 A.D. The new city was named as Chak Nanaki. The dacoit Makho and his associates when saw armed and well-built Sikhs of Guru Tegh Bahadur, they left that place for good. When the people of the area did not saw the dacoits again they were relieved of the fear and they began to visit the Makhawal without any hesitation. They considered it a Divine power of the Guru, by which the dacoits had left the area. Guru Tegh Bahadur himself prepared the map of the new city. Then he started the construction of the city under his own supervision.

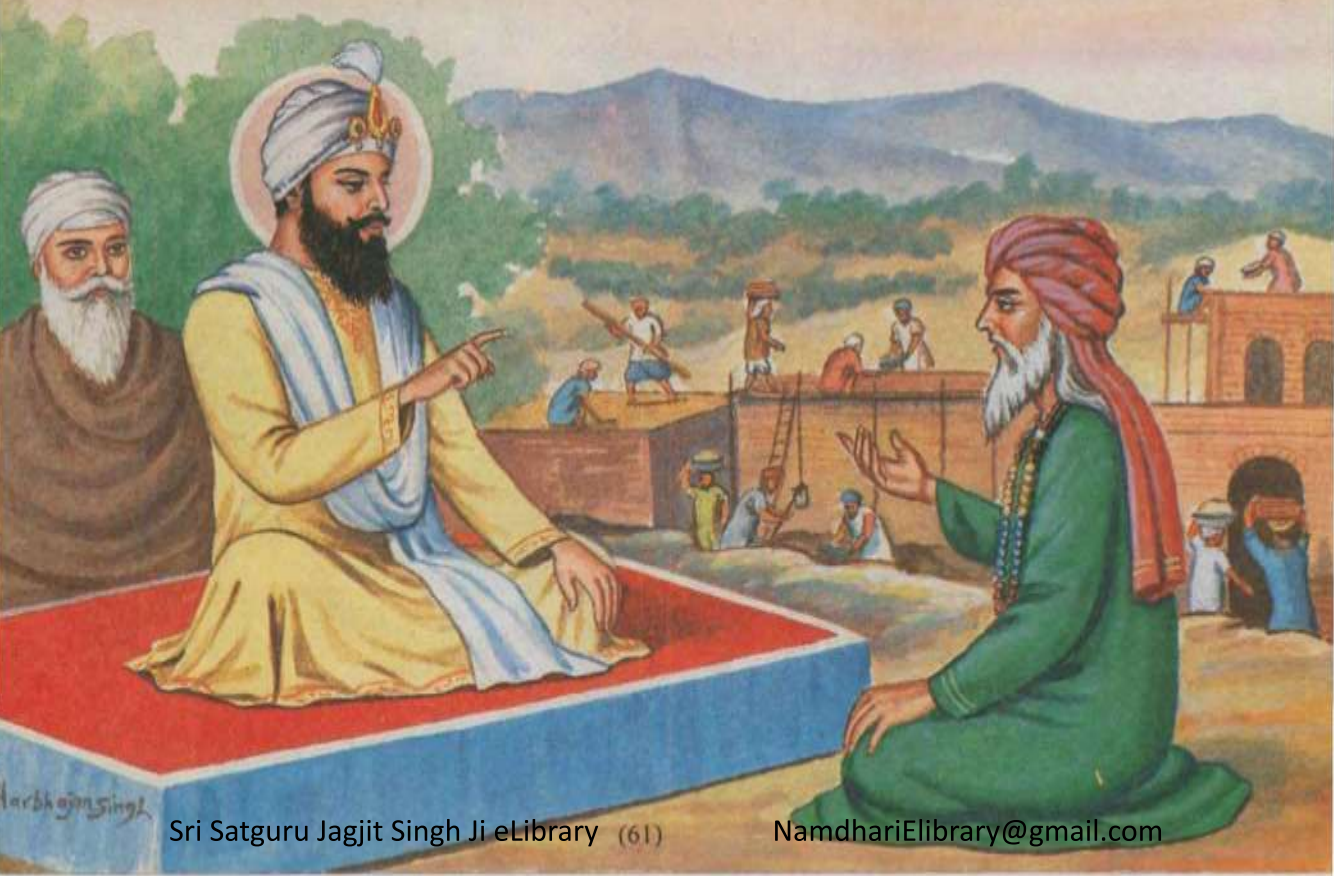
First of all, houses were constructed for the residence of the Guru and then a big hall (Dharmshala) was built for the congregation. Then Guru Tegh Bahadur wrote letter to people of different trades to settle in the new city. He also offered them free land. Pacca bazars and streets were constructed and gradually it developed into a city. On special occasions such as Diwali and Baisakhi Sikh devotees visited the city in many thousands, from all over India and abroad. They were bringing very valuable gifts for the Guru. The Sikhs were considering it their duty to give liberal grants for the construction of the new city.

Guru Tegh Bahadur handed over the spare land to peasants for tilling. They were asked to deposit a portion of their production in the store of the common kitchen (Langar). When the Sikhs of the Punjab came to know the construction of a new blissful city at Makhawal they came in groups to help the masons in the construction of the city. The Guru arranged for them a free kitchen running for twenty four hours. When the city was under construction Mata Nanaki wrote letters to masands of Kabul telling them in detail that Guru Tegh Bahadur had been installed as their new Divine master. She also wrote that he had been colonising a new city so they should deposit the collected money at Makhawal.

When Baba Dhirmal heard about this he also wrote letters to masands of Kabul to deposit the money at Kartarpur as he was the true Guru of Bakala. The masands were perplexed. When they received two different letters from two Gurus. At last the disciples of Kabul decided that half the donation should be

deposited at Kartarpur and rest with Guru Tegh Bahadur. Then they told masands that Baba Dhirmal and Guru Tegh Bahadur would present them their robes. They should keep those robes separate. These robes would be weighed at Kabul. The masands did according to desire of the Sikhs. But when the two robes were weighed; the robe of Guru Tegh Bahadur was found heavy than the robe given by Dhirmal. So the Sikhs of Kabul concluded that true Guru was Tegh Bahadur. In this way doubts of their minds were cleared. Then the Sikhs of Kabul reached Makhwal and offered precious gifts to the Guru. They also donated liberally for the construction of the new city.

In those days a Pir named Maule Shah and resident of Ropar passed by Makhwal. He was surprised to see the big and tall buildings being constructed, at a place where the people of area were afraid to enter. He had never seen such grand buildings in such a backward area. He met a Sikh and said, "Who is constructing these palaces. Who is paying to these thousands of labourers, who are working here day and night." The Sikh replied, "O sacred man ! The ninth



Nanak has been colonising a new city. All these workers are his disciples who are working day and night in the service of their true master. They have been served the free meals from the common kitchen." Pir Maule Shah said, "You are calling him the ninth Nanak, but, Baba Nanak possessed great Divine and spiritual powers. He was not fond of such spectacular and beautiful buildings. But your this Guru seems to me a house holder and domestic person." The Sikh said, "I am not in a position to reply to your such questions. You can meet the Guru and he will satisfy you."

Then Sikh took Pir Maule Shah to Guru Tegh Bahadur. The Guru welcomed Pir Maule Shah cordially and asked him to sit near him. Then Guru said, "Pir Ji! Tell me what are your doubts?" The Pir said, "You call yourself Nanak, who had no love for worldly belongings, but you are living like a householder and have been constructing splendid buildings for your residence." The Guru replied, "Pir Ji ! The life of a householder is highest than all the sects. The householder earns for himself and also gives shelter and food to the poor. Those who worship God and leave the belonging of the world, still go to the doors of the householders for their daily needs. Best life is the family life. You have become a Pir, but still you depend on the house holders. A family man never becomes a burden for a common man. You should also work with your lands to earn money. God only loves those workers who not only earn for themselves but also share it with others. These buildings which you see are under construction, are not my property. These belong to all devotees. The Sikhs are coming from far and near. They have to stay at night. For their accomodation we need cots, beds and rooms. My house is very small but the houses constructed for the abode of congregation are big. I am constructing these houses with the money collected from the householders."

Pir Maule Shah realized that Guru Tegh Bahadur had no greed to preserve money. He was a hermit as well as a householder. Then Pir Maule Shah said, "My doubt has been cleared. I have perceived that householders are higher than the hermits and ascetics." He was so influenced by the words of the Guru that he resolved to live at Anandpur Sahib. He took keen interest in the construction of the buildings. He used to discuss with the Guru about the progress of the construction and other new developments. He became a true devotee of the Guru.

LANDLORD TALOKA JAWANDA

The Sikhs from far and near came to settle in the new town. The Guru held his Darbar twice a day. The number of followers was increasing day by day. The Sikh congregation of Patna, Dhacca, Assam and Jagannath Puri also came to pay a homage to the Guru. They pressed the Guru to pay visit to their areas. The Guru had already paid visit to those places as a Sikh preacher. There he had met all the masands and disciples of Sikhism. When they came to know that Baba Tegh Bahadur had become the true Lord, they were very eager to have the glimpse of their Guru. So they requested the Guru to pay visit to all those places.

The Guru decided to visit all those areas again. Anandpur was still under construction. The Guru appointed Bhai Bhagu, Bhai Rama, Bhai Sadhu, Bhai Jetha and Pir Maule Shah as incharges of construction work. He also advised them to safe guard the city very boldly. They would be responsible for the safety of the lives and goods of the residents of Anandpur Sahib.

Guru Tegh Bahadur left the city on 15 Maghar, B.S. 1722. He was accompanied by his wife Mata Gujri, mother Mata Nanaki and other trusted disciples.

The Guru first camped at village Ghanaula. Staying there a night they proceeded towards Ropar. After visiting Ropar the Guru reached near village Maaluwal. There he camped near a well. Maaluwal is a small village of Tehsil Dhuri. In that village lived two devout Sikhs of the Guru named Mayia and Gonda. They came to pay homage to the Guru. They placed their gifts before the Guru and bowed in reverence. The Guru asked them to fetch water. They said, "The water of this well is saltish and brackish, if you allow us we can bring water from another well." But the Guru said, "There is no need to go to another well, we want to take the water of this well." Obeying Guru's command they brought water of that well. The Guru uttered 'Waheguru' and drinking the water said, "O saints ! This water is very cool and sweet. It is worth drinking." Hearing these words of the Guru the congregation also drank the water and they felt that water was really very cool and sweet. They all were convinced that Divine words of the Guru had converted the salty water into sweet one. Bhai Mayian and Gonda felt very happy and they made all arrangements for the

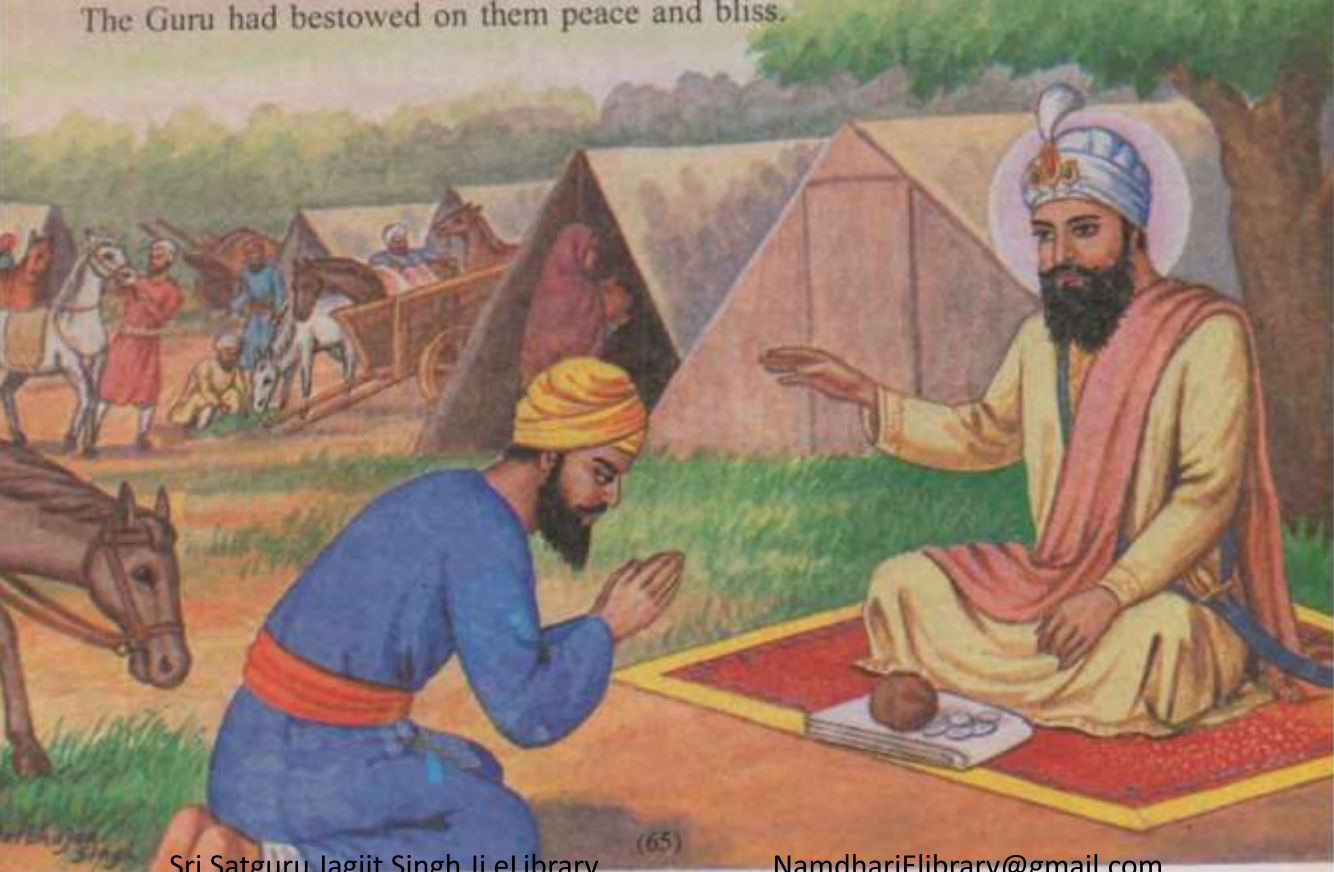
comforts of Guru and his family. The Guru stayed there for nine days. The Guru was holding Darbar daily and also used to address the congregation. Keeping in view the service of Gonda and Mayian, the Guru honoured them with Saropas.

Then the Guru left for another village named Sekha. The Guru wanted to stay in that village. But head of that village named Tiloka Jawanda did not allow to pitch camp in his village. The Guru camped outside the village under the shade of trees. The other residents of the village came to pay homage to the Guru, but Taloka Jawanda did not turn up. The people of that village told the Guru that Taloka was a big landlord and he owned twenty two villages. This property had made him conceited and haughty. Hearing this the Guru said, "All these twenty two villages are to be ruined and Taloka will become landless." When Taloka heard these words of the Guru he was frightened. He at once took one rounded piece of raw sugar, one rupee and a roll of cloth and presented it to the Guru. He fell at the feet of the Guru and requested to pardon him. The benevolent Guru forgave him and said, "Here twenty two there eighty eight." These words of the Guru proved to be true, when the Khiljis ruined those twenty two villages of Jawanda. Then Jawanda Sardar bought eighty eight villages near Balabhgarh. The Guru stayed there for few days to preach his gospel truth.

Then the Guru paid visit to villages Kattu, Farwahi and Bachhoana and stayed there for a night. Then he proceeded towards village Hadhiana and pitched his camp outside the village near a pond. Villagers came to pay homage to the Guru. One man of that village came and after bowing before the Guru said, "My Lord ! I am suffering from a very terrible disease. Many men of our village have died due to this disease." The Guru told that man that after uttering 'Satnam-Waheguru', he should take bath in the nearby pond. After bathing in that tank, that man became hale and healthy. When other sufferers also did the same they were also relieved. Due to this benevolence of the Guru, the whole village became the followers of the Guru. Now at the place of that pond, a very beautiful Sarovar had been constructed.

From Hadhiana, the Guru left for village Dhilwan. Dhillon Jats of that village made good arrangements for the comfort of the Guru. Then the Guru visited village Bhandar, Ali Sher and Khiwa Kalan. The Guru spent one night at Khiwa Kalan and he proceeded towards another village. During the journey the Guru was informed by a Sikh that congregation of Kabul had been coming to meet

him. The Guru camped in the way and received the congregation. They informed the Guru that first they had gone to Anandpur and from there knowing about his whereabouts, had pursued him. The Guru was very pleased to meet them. He stayed for three days in that jungle. There he was holding the Darbar and the musicians used to sing the hymns of the Guru. When the Sikhs of near by village heard that the Guru had been camping in a jungle they also flocked to hear the holy sermons of their true Guru. The Guru advised them to lead a pure life. In his sermons the Guru said, "You should give up your mental pride and keep away from lust. A man who faces pleasures and pains as the same, knows the real secret of the world. You should always sing praises of God. You have obtained priceless human life. You should not waste it in vain. Give up love of mammon, always apply your mind to Lord's worship. You should desist from the path of sin. Love God who is compassionate and destroyer of every fear. The Name of God is pure in the world, recite His Name and get removed all your fears. This worldly ocean can be crossed only by reciting His Name." Hearing the sermons of the Guru the minds of the Kabuli congregation were enlightened with Divine light. They became very happy to find the true Guru. The Guru had bestowed on them peace and bliss.



NAWAB SAIF KHAN

Kabuli congregation left for their country. The Guru proceeded towards Saifabad. Now-a-days this place is known as the fort of Bahadur Garh. This fort is situated on the Patiala Chandigarh road at a distance of eight miles from Patiala. As Nawab Saif Khan was owner of this place, so it was known as Saifabad. Nawab Saif Khan was son of Bakhshi Shah Jahani and Phidai Khan was his brother. He was also relative of King Shah Jahan. He worked on many important posts in the government of Mughals. He had served as governor of Agra and Kashmir. After retirement he became a devotee of Pir Bhikhan Shah and attired himself in the dress of a hermit. Pir Bhikhan Shah was a great devout of Guru Nanak Dev. Under his guidance Saif Khan also become a devotee of Guru Nanak. When he was informed that Ninth Nanak had been travelling in the region of Malwa then he sent messengers to request the Guru to pay a visit to his house. The Guru accepted his invitation and reached the Garden of Nawab Saif Khan. Nawab Saif Khan received the Guru with great pleasure. As the Guru was accompanied by a large number of followers, so he decided to camp in his garden. Nawab Saif Khan served the Guru with great dignity and nobleness. The Guru stayed for few days in the Garden. One day Nawab met the Guru and requested him to shift his residence in his palace. He pleaded that his Begams had been very anxious to have a glimpse of the Guru. The Guru agreed and he with his mother and wife shifted inside the palace. The other followers of the Guru stayed in the garden. Nawab's Begams bowed before the Guru, Mata Nanaki and Mata Gujri. They also presented very costly gifts to them. Nawab Saif Khan furnished a very beautiful house for the residence of the Guru. Nawab was a very religious man so he always discussed with Guru on spiritual topics. In Sikh and Muslim religions there are many common beliefs. Like Muslims Sikh believe on one God. They do not worship idols. To attain the salvation they stress on prayer.

One day the Guru saw a mosque in the palace. The Guru entered inside the mosque and said, "Nawab Ji you have constructed this mosque more beautiful than your palace. I like it very much. The Nawab was pleased to hear the applause of his mosque. When the Guru asked him why he had fortified his

palace. Then Nawab said that before the construction of his palace one day he saw two wolves trying to kill a sheep. But the sheep faced them bravely and the wolves ran away. I have fortified this palace as this place is invincible. The Guru stayed there for nine days. At the time of departure Saif Khan offered more utensils for the free kitchen, tents, carpets and horses. For the Guru's riding he presented a very beautiful horse. For the conveyance of Mata Nanaki and Mata Gujri, he presented a beautiful four wheeled chariot. At the time of leave-taking he requested the Guru to pay a visit again. The Guru promised and they met many times afterwards. When the Guru was proceeding towards Delhi for martyrdom, he stayed for a long time in the palace of Nawab Saif Khan. From Saifabad the Guru left for Lehal.



PAIN-REDEEMER

Guru Tegh Bahadur reached near village Lehal and camped outside in an open area. He sat under a Bargad tree. When residents of village were informed about the arrival of the Guru near there village, they came to pay obeisance to the Guru. The Guru stayed there many days to give audience to the Sikhs of that area.

One day when the Guru was addressing the audience a lady came with a child suffering from rickets. The lady requested the Guru to free his son from the disease of rickets. Where the Guru was sitting there was a small pond near by. The Guru advised that lady that after uttering the Name of God she should bathe her son in the pond. The lady at once took her child near the pond and bathed her son with the water of the pond. She was astonished to see that her son became healthy and was freed from the disease of rickets. When the people of the village heard about the Spiritual Power of the Guru, all the children suffering from rickets were brought by there parents in order to cure them from the disease.

One day one lady named Karmo came to see the Guru. She was suffering from smallpox. She requested the Guru to bestow a grace on her. The Guru advised her that she should also take bath in that pond after uttering the Name of God. The lady obliged and she was redeemed from the affliction of smallpox. At that time smallpox was raging in the village of that lady. When the people of that village came to know about the story of that day they at once flocked towards the Guru. They paid homage to Guru and according to his instructions first uttered the Name of God and then took bath in the very pond. They all got rid of the affliction of smallpox.

As that pond was redeeming the people of their pains, so later on this pond was named as pain-redeemer (Dookh-Niwaarn). Now a pucca sarovar had been constructed at the site of that pond. A beautiful Gurdwara had also been built near that Bargad tree, where the Guru sat to give audience to the people of that area. This Gurdwara is now situated in Patiala city and is known as Gurdwara Dookh Niwarn Sahib. Thousands of people take bath in that tank and are redeemed of their pains.

The number of congregation was increasing gradually. The Guru was holding the Darbar in the morning and evening. The exaltation of the Guru spread far

and wide and Sikhs of other villages were also coming to hear the sermons of the Guru. They were offering to the Guru the gifts according to their positions. The peasants were presenting the floor and pulses in order to keep the free kitchen in service for twenty four hours.

Sometimes the Guru used to go to near by villages himself. While staying at Patiala (Lehal) he visited Tehalpur, Aakar, Lamma, Seebhar, Rohta and Gand Magholi. Now in all these villages Gurdwaras had been built in the memory of Guru Tegh Bahadur. It is also said that the Guru visited that place which is now known as Moti Bagh. When Baba Aala Singh constructed the city of Patiala he kept in view the visit of Guru Tegh Bahadur and established that city as the capital of his state. A Gurdwara at Moti Bagh was also built in honour of the Guru by Maharaja Karam Singh.

After staying for some days at Lehal the Guru proceeded towards village Samana. He pitched his camp outside the village. The Guru had a large number of horses, camels and carriages with him, so it was not possible for him to erect his tents in the village. So the Guru always preferred to stay away from the



villages and cities. The Sikhs of that village came to pay homage to the Guru. It is said that royal executioner Sayyad Jallal-ul-Din who martyred Guru Tegh Bahadur at Chandni Chowk Delhi belonged to this village Samana. Two grandsons of Guru Tegh Bahadur, Baba Jorawar Singh and Baba Fateh Singh were also martyred by two hangmen of this village. Their names were Shisal Beg and Vishal Beg. That was the reason that when Banda Singh Bahadur attacked Sirhind, he first set right this village, which had given birth to such cruel hangmen. After preaching his sermons to his Sikhs for a few days, the Guru advanced towards Bhawanigarh and lodged outside the village. The people came in large groups to have a glimpse of the Guru. As that place was in centre of many villages so the Guru was holding his Darbar in the morning and evening. Arrangements for a free kitchen were also made. The place where the Guru stayed for many days, later on developed into a village. The name of that village is Phaguwala. A congregation of Ghrachon village met the Guru there. They requested that the Sultanis of that village were not allowing them to sing the praises of God and were harassing them without any reason. Then the Guru made up his mind to visit Ghrachon. After few days, the Guru reached village Gharachon. He asked his devotees to erect big tents and canopies. Then the Guru held a Darbar and asked his musicians to sing the holy hymns. But no one came to stop the holy music. Then the Guru addressing the gathering said, "We should not interfere in the prayers of other religions. We all are creation of the same Creator. Instead of disrespecting the people of the other community we should get rid of arrogance of heart. He who loves all religions alike, understands the secret of life. You should remember one God and give up passion, anger, avarice and worldly love."

Some residents of that village were suffering from leprosy. The Guru himself served them and advised them to meditate the Name of God. There were also some patients who were Muslims by caste. The Guru also treated them very carefully. When the Muslims of that village heard that the Guru was helping people of all castes alike. Then Muslims of Ghrachon villages fell at the feet of the Guru. They asked to pardon them for their misbehaviour shown towards his Sikhs. The Guru pardoned them and advised them that they should live with each other very amicably. They were so influenced by the good nature of the Guru that they offered many precious gifts to the Guru.

BHAI MEEHAN

After preaching and teaching to the devotees of Malwa Desh, the Guru left for Baangar Desh. He passed through Gag, Lel and Munak villages and reached Dhamdhan village after crossing the Ghagar river at quay of Marokar. He rested there on the bank of a Sarovar (tank) near Dhamdhan village. It is said that at that place Sri Ram Chander performed a religious sacrifice when his battle with his sons Love and Kashu came to an end. In Dhamdhan there lived a masand named Daggo Chaudhary. Bhai Daggo brought a metallic pitcher full of milk for the Guru. The Guru appreciated his service and granted him a boon that there would be no dearth of milk in his house. There the congregation of Pothohar met the Guru. This congregation remained with the Guru for five days and they attended the Darbar at both times. Now-a-days at that place a Gurdwara had been built and devotees present a lot of milk as offerings.

During Guru's travels a Sikh served the Guru with great devotion. He used to fetch water for the Guru and the congregation. He always carried the metallic pitcher on his head. Where ever the Guru stayed, he used to sprinkle the water in order to compress the mud. He was also bringing water for the bath of the Guru. Due to his service of water the Guru had named him Meehan (the rain). He remained at the service of Guru twenty four hours. He always kept pad tied on the top of his head for carrying water. Due to over work his head was badly wounded and infected. One day when the pad of Bhai Meehan fell on the ground, some worms also dropped down. Bhai Meehan caught the worms and again placing in his wounds said, "Where will you go now, your living place is my head." Mata Nanaki was seeing all this. She also heard the words of Bhai Meehan, which he had addressed to the worms. Mind of Mata Ji melt with pity. She was so moved that she at once called Bhai Meehan and said, "Bhai Meehan! you are great, you have served the house of Guru with great devotion, you have not even cared about your body. You should take rest and let your wounds be cured." Bhai Meehan said, "Mother! you speak truth that I don't care about my body. But if my service is approved in the house of the Guru then these worms would also get salvation." Saying this Bhai Meehan took the pitcher and placing on his head went away to fetch water.

But Mata Nanaki Ji could not bear it. She met Guru Tegh Bahadur and told

him about the service of Bhai Meehan. She said, "Bhai Mehan had served with great love and devotion, now fulfill his desire. Bless him the Name of God. We should not take more service from him. He had crossed all the limits. He has himself become reverend and venerable."

The Guru sent for Bhai Meehan and asked him to sit near him. Paying him great respect the Guru said, "Your service has been acknowledged in the house of Guru. Now tell us about your demand. You would be awarded according to your desire." Hearing these words of the Guru, Bhai Meehan said, "My Lord ! I have demanded only your service and now again my demand is, let me serve you. It is my last desire that I should die while serving you." The Guru said again, "Bhai Meehan, we want to make you our representative, now you are not an ordinary Sikh, you have become a pious man and adherent of Guru. You should go to your village to preach the doctrines of Sikhism."

But Bhai Meehan again requested, "My Lord ! I have determined to be in your service all my life, please don't send me away. I can't live without your glimpse. I get the celestial bliss hearing your sermons. If I go to my village I will die in dejection." The Guru was moved to hear such ideas of Bhai Meehan but he again persuaded him to go to his village. He said, "Now you have become a blessed one and a true devotee. A true devotee is ever at God's command, ever in his worship and ever remains dyed in the Name of God. Now go to your home, recite the Name of God and advise others to do the same. Now as you have become a true devotee the congregations will come to pay you respect. They will also offer you gifts and money. You should utilize that money for the Guru's free kitchen. I will give you a letter of authority in order to inform the Sikhs of that area that I have appointed you my monk and representative."

Bhai Meehan accepted the command of the Guru and agreed to go to his village. As he was appointed a monk so he was presented a southern Bull, a drum (Nagaara), a saffron coloured flag and a horse. The Guru asked him to preach Sikhism in his area. Then the Guru saw towards him and enlightened his mind. At the time of departure the Guru also sent with him some helpers so that he might not face any difficulty while going to his village. Reaching his village he established his abbey. When the people of his area heard that Guru Tegh Bahadur had appointed him his monk, they turned up in large number to pay

him homage. They were also offering him money, grain, flour and pulses. With that offerings he ran a free kitchen which remained open for twenty four hours. He is said to have propagated Sikhism with great devotion. He made his Sikhs in Uttar Pradesh, Madh Pradesh and Rajasthan. Now-a-days his Sikhs could be found in the cities of Muradabad, Lakhnow, Bara Banki, Jabalpore and Nawabganj etc.

The Guru stayed at Dhamdhan for a fortnight. There he received a message from King Aurangzeb to attend his court. Aurangzeb had seen the miracles performed by Baba Ram Rai. He sent a message in the hands of Alam Khan Ruhela, who met the Guru Tegh Bahadur at Dhamdhan. The Guru assured him that he would reach Delhi soon. Baba Ram Rai was still staying at Delhi. He had been poisoning Aurangzeb against Guru Tegh Bahadur. He wanted to become Guru by force. The Guru was not afraid of the Kings. He started his journey towards Delhi.



SAINT MALUKA

From Dhamdhan Guru Tegh Bahadur went to Khatkar. There he camped outside the village. There when robbers saw the beautiful horses of the Guru, they made up their minds to steal the horses at night. As the Guru and his men were sleeping in their tents so it was not difficult for them to take away the horses. But when they tried to untie the horse, they became blind. They could not trace the ropes of the horses. But when they left that place they again became sightful. They returned again to take away the horses. But when they again reached near the horses, they lost their sight. When they again went away, their blindness vanished. They conceived that they had become blind due to Divine Power of the Guru. Next day, they came and fell at the feet of the Guru and they requested the Guru to pardon them. The Guru pardoned and advised them to recite Name of God and to lead a pious life. They were so influenced that they became the Sikhs of the Guru.

One day the residents of that village requested the Guru that water of their wells was very bitter and salty. Then the Guru took his bow and shot an arrow. Then the Guru said, "At a distance where my arrows falls, water of the wells will be sweet." Then he gave to the villagers money to dig wells on both sides of the village. When the villagers drank the water of the new wells they found that very sweet. From Khatkar the Guru proceeded towards Jind. At Jind lived Bhai Malla, a devoted Sikh of the Guru. He requested the Guru to sanctify his house. The Guru agreed to go to his house with his family, Bhai Malla and his sons served the Guru with great devotion. The Guru stayed there a night and next day proceeded towards Kaithal. He pitched his camp outside the city. But when the inhabitants of the city heard that the Guru had been camping outside there city, they came to request the Guru to pay a visit to city. The Guru accepted their request and stayed in the city for two days.

From Kaithal the Guru went to a small village named Barna. In that village lived a farmer who was a devotee of the Guru. The Guru stayed outside the village and asked his disciples to call the Sikh farmer. When the farmer came, he bowed before the Guru in reverence. He requested the Guru to pay a visit to his house. The Guru accompanied him to his house. The Sikh served the Guru with great devotion and love. While staying in his house the Guru found that the Sikh was addicted to the use of tobacco. The Guru called the Sikh and said, "I

feel happy that you have served us with great devotion. But I feel sorry that you are not a true Sikh. You are addicted to the use of tobacco. Give up the use of tobacco. Never touch it."

From Barna the Guru rode towards Pehowa. The Guru stayed there for a night. Then he left for Kurukashetra. He reached there on the eve of solar eclipse fair. Devotees from all over India had assembled there to take a dip in Sanchat. Mendicants, jogis, ascetics, saints, sages, hermits, Brahmins and anchorites had come to seek solace and celestial bliss. Guru Tegh Bahadur with his disciples camped on the north side of the tank. Guru Nanak, Guru Amar Dass and Guru Hargobind had already visited this place to remove the doubts of the people. The Guru asked his disciples to prepare meals for the poor. With in few hours Langer was ready and they asked all the needy to have the meals. The Brahmins objected against the burning of fire, but the Guru passified them and preached them that eclipse was a natural phenomenon and there was not going to happen anything. From Kurukashetra the Guru proceeded towards Bani Badarpur. The people of that village were very rich. When they came to know the arrival of the



Ninth Guru they came to pay homage to the Guru with rich offerings. From Bani Badarpur Guru Tegh Bahadur reached Kara Manakpur. A saint Maluka lived there. When he came to know about the arrival of the Guru, he felt very happy. He at once decided to go to the camp of the Guru for an audience. But on his way he saw some Sikhs carrying hunted deers on their horse backs. When saint Maluka saw this he gave up the idea of going to the Guru. He doubted the spirituality and piousness of the Guru. He made up his mind to return. He was a strict vegetarian. He disliked those people who were consuming meat. He was astonished to see that the Guru going on hunting expedition and had been killing poor animals. He returned back and became very sad. In the evening as usual he was served with a vegetarian food. He used to eat the meals after first offering to the idol. But when he removed the handkerchief covering the plate in order to offer it to the idol he was amazed to see that the plate was full of cooked meat. He threw the meat outside his house in the fields and asked his servant to prepare the vegetarian food in his presence. The servant again prepared the meals and covering it with a cloth handed over it to saint Maluka. Maluka again placed the plate of food before the idol and prayed for its acceptance. Then he again removed the cloth and to his surprise he again saw the plate full of meat. At last, he realized that all that had been done by the spiritual power of the Guru. All knowing Guru had taught him a lesson. He perceived that there was no difference between meat and vegetables. All these edible things had been created by God. He felt very sorry for his returning back. Next morning, he went to the Guru for an audience. He paid a homage to the Guru with great reverence. The Guru asked him to sit by his side. Sitting near the Guru, saint Maluka read this couplet :

*Wretched Maluka not recognized Master Ye
Worship destined to else, God conceited me.*

The Guru heard his couplet with great attention and replied :

*Hear Maluka devotee of God, don't live in hue.
Devotion destined to else, His Grace given you.*

Maluka felt very happy on hearing this reply of Guru. He requested the Guru to pay a visit to his abbey. The Guru readily agreed and stayed with him for five days. Maluka requested the Guru to give him wooden shoes and some hand written granths. The Guru gave him and he kept those articles as memorials.

THE GANGES FLOWS IN YOUR HOUSE

From Kara Manukpur Guru Tegh Bahadur reached Mathura. There he visited Vrindavan and Gokal. The Guru stayed there for three days. From Mathura the Guru proceeded towards Agra. Guru Nanak had already visited that place. There a Dharmshala was built in the memory of Guru Nanak. According to Giani Gian Singh, Guru Ram Dass and Bhai Gurdas had also visited Agra. Guru Amar Dass had sent them to represent their case in the court of King Akbar. In Agra there is a place known as Maithan. It is said that an old lady of Agra named as Mai Bhago was a great devotee of the Guru. Since a long time, she had a desire to have a glimpse of the Guru. The intuitive Guru when reached Agra, first visited the house of Mai Bhago. Though she was very old, but she served the Guru and congregation with her own hands. She was very pleased to meet the Guru. Her house turned in to be Dharmshala. The musicians were singing the songs at both times and the Guru was holding the Darbar. The Sikhs of Agra were coming daily to pay homage to the Guru and to listen the divine hymns. The Guru stayed in her house for two months.

From Agra the Guru went to Itahwa and camped at the bank of the river. When the devotees of the Guru found that the Guru was camping outside, they met the Guru and requested him to visit the city. They shifted the camp of the Guru in the heart of the city. The Guru used to hold his Darbar in the morning and evening. The people of city felt blessed on hearing the sermons of the Guru. He also asked his Sikhs to prepare food and serve it to those coming for an audience. From Itahwa the Guru left for Kanpur. He pitched his camp on the bank of the river Ganges. The Sikhs of Kanpur served the Guru and congregation with great devotion. The Guru was very pleased by their service and blessed them the Name of God. He advised them to recite the Name of God always.

From Kanpur Guru Tegh Bahadur proceeded towards Paryagraj. In Paryagraj the Guru camped in the colony of Ahiapur. He bathed at Triveni and preached his sermons to the Pandits. When Sikhs of that area got the information that Ninth Nanak had been staying in their city they flocked towards the camp of Guru for an audience. They placed costly offerings in front of Guru and bowed in reverence. The Guru blessed them the Name of the God. There had been

constructed a beautiful Gurdwara, where the Guru resided during his visit to Paryagraj. It was the same place where Mother Nanaki reminded Guru Tegh Bahadur of the promise which Guru Hargobind had made with her. She was blessed by Guru Hargobind that Guru Tegh Bahadur would be rewarded with a son who would be very brave. Guru Gobind Singh himself had written about it in Bachitar Natak:

*"Mur pit Purab keeya payana,
Bhant Bhant ke tirath nana,
Jab he jaat Treveni Bhaye
Pun daan karat bitaye
Tahi Prakash hamara bhayo,
Patna shehar bikhe bhav layo."*

The Guru stayed at Paryagraj for six months. He fulfilled the desire of his devotees and was holding Darbar daily. Even the rigid Brahmins became his disciples.

From Paryagraj he left for Mirjapur. This city was situated on the bank of the river Ganges. During his journeys Guru Nanak had also visited this place. There lived many Sikhs who were followers of Guru Nanak. When they heard about the arrival of the Guru they congregated to have an audience of the Guru. The benevolent Guru distributed food and clothes among the poor.

From Mirjapur the Guru left for Kanshi (Banaras). Guru Nanak had also visited Banaras. Guru Hargobind had sent Bhai Gurdas to Banaras for preaching Sikhism. Bhai Gurdas stayed there for six months. The Guru lodged at that Reshmi Mohalla where Bhai Gurdas had stayed. The Sikhs of that area flocked to have an audience of the Guru. The masands of that area also came and presented offerings collected by them from the Sikhs as Daswandh. The Guru asked his Sikhs to run a free kitchen there. This was a quite new thing for the residents of Banaras and the poor were relishing the free meals both times. The house where the Guru rested is known as Shabad Ka Kotha (Mansion of world). There the congregation of Jaunpur came to pay obeisance to Guru. Masand Gurbax also came to see the Guru.

Masand Bhai Jawehri Lal was also residing with the Guru. One day when early in the morning Jawehri Lal took his underwear and other clothes and passed near by the Guru. The Guru called him and said, "Brother Jawehri !

Where are you going early in the morning.” Jawehri Lal stopped and bowing before the Guru said, “My Lord ! I am going to river Ganges to bathe.” Hearing this the Guru said, “Holy congregation is the place of worship for the Sikhs. They do not go to Ganges, but Ganges itself goes to them. The Ganges has come to meet you. It has been flowing inside your house. Lift that stones and you would find it flowing.” When Bhai Jawehari Lal removed the stones, he was astonished to see a gush of clear water rushing outside. The water began to flow. Bhai Jawehari Lal bathed in that water.

It was an abnormal phenomenon. When the people of Banaras heard about this they rushed to see the flow of the water. Pandit of Banaras also came to have an audience with the Guru.

In those days when a leper heard about the Divine Power of the Guru, he came to meet the Guru. He requested the Guru to get rid him of his disease. The Guru asked him to sit there. Then he asked the musicians to recite hymns.

When the musicians stopped the recitation of holy hymns, the leper found that his pain had gone. He was advised to listen the praises of Lord daily. The Guru also asked him to recite the Name of God himself. By acting on the advice of Guru, the leper was cured of his disease. He became a great devotee of the Guru and spent his remaining life singing the praises of the God.



BHAI PHAGGOO

From Banars Guru Tegh Bahadur left for Sasaram. It is said that Sasaram city is birth place of King Sher Shah Soori. At Sasaram there lived a masand of the Guru named Phaggoo. He was a man of a very good nature. People of the city loved him very much. He was an old man so the residents of Sasaram called him uncle Phaggoo. He was a man of such attributes that he used to remain in good humour all the day. All the inhabitants of the city were considering him as their own man.

On that year due to heavy rains his house was damaged and he was forced to construct a new house. While constructing his new abode, he got constructed a very wide and high gate and kept a very large courtyard. In those days, there was not a tradition to built high and wide gates. Therefore the people of area were surprised to find such a wide gate of Phaggoo's house. They were well-aware that Phaggoo neither possessed camels nor big chariots. They were asking themselves the reason of constructing such a grand doors and courtyard. So, they asked uncle Phaggoo the reason of constructing such extra-ordinary entrance. They met Phaggoo and said, "Uncle Phaggoo ! What is the reason that you have constructed such a big house with such grand gates. We could not understand the reason behind it, as we know that you neither possess horses and camels and not any big carriages to get them entered in your house. Hearing this uncle Phaggoo laughed and said, "My dear friends ! If we well construct wide and high gates then the camels, horses and chariots would freely enter in the premises. I don't want the camp of my True King to the pitched outside my house. I have constructed the wide gates so that they may enter into my residence without dismounting outside my campus. The large courtyard has been constructed to accommodate the devotees, who will accompany my great Guru."

On hearing this one fellow said, "Why are you building castles in the air, your Guru lives far away in Punjab. How is it possible that he would come to this city?" Uncle Phaggoo said, "He is intuitive, he knows everything. He can read the feeling of all his Sikhs. I am quite sure that he will honour me by putting his Divine feet in my house." The intuitive Guru reached Sasaram with his family and disciples and entered the house of Phaggoo mounted on the horses and seated in carriages. The disciples also entered into the courtyard

mounting on their horses. Uncle Phaggoo received them cordially and served them with great pleasure. When the other Sikhs of the area smelt the presence of the Guru, they atonce flocked to pay homage to the Guru. The Guru asked his musicians to sing the holy hymns. The Sikhs of the area enjoyed the Divine music. Phaggoo was feeling very happy. The Guru had fulfilled his long standing desire. Keeping in mind the devotion and love of Phaggoo the Guru conferred him the title of 'Gurmukh'. As Phaggoo was also a masand he presented offerings collected from the Sikhs to the Guru. Seeing the gifts the Guru said, "Have any offerings given by devotees been left out?" Phaggoo felt bewildered at this question of the Guru. He said, "My Lord ! I have presented what I have collected from the Sikhs. But the Guru said, "You should try to recollect, you have forget one priceless gift to offer me. You have collected a very precious gift from the house of my Sikh and have forgotten to present it now. You must recall that what was that costly gift. Uncle Phaggoo was puzzled to hear such words of the Guru but he could not remember the priceless gift.



The face of uncle Phaggoo turned pale. He was standing before the congregation as a deceit.

Then the Guru said, "Brother Phaggoo you should not worry about it, if you have forgotten, then I can remind you. The tree which is blooming in your courtyard; from where had it come ? My one Sikh had given you stone of the fruit of that tree in the offerings. Hearing this uncle Phaggoo laughed to the core of his heart. He fell at the feet of the Guru and said, "My Lord ! you know each and every thing, you are a intuitive. Nothing can be concealed from your Highness." Then the Guru asked Bhai Phaggoo to relate the story of that plum tree to the congregation. Then Phaggoo said, "My Lord ! One day I went to the house of a Sikh to collect tithe. The Sikh was not in the house. His wife was sweeping the outside floor. I asked her to give, whatever she could offer. But she said there was nothing in her house to be presented to the Guru. Then I requested her it would not be honourable to return from house of Sikh as empty-handed. She said that I should come on an other day and they would offer what ever they could afford. But I again requested that I would not go empty handed. Then she said, "I have swept only this rubbish if you like you may take this. I atonce said, "Please put it into my wrapper. She put the rubbish in my wrapper and I brought it into my house. When I was washing it I found a stone of ber (plum) in it. Then I planted that stone in my courtyard and that tree now has been bringing the fruits. I have forgot to present the fruits of this tree to you.

When the congregation heard the story of Bhai Phaggoo, they felt amased, they praised the uncle Phaggoo and Guru Tegh Bahadur. They said, "Great is Phaggoo ! Great is Guru Tegh Bahadur !"

Then the Guru addressed the congregation and said, "Bhai Phaggoo have realized the truth of Sikh philosophy completely. All we should learn the truthful way of living from Sikhs like Bhai Phaggoo. We had appointed some masands for the propagation of Sikhism, but many masands himself have been posing as Gurus and are usurping the money collected from our true Sikhs. This collected money is used for the amplification of the Sikhism and for the help of the poor and down-trodden. Such masands should learn a lesson from such devotees like Bhai Phaggoo. It is this courtesy of Bhai Phaggoo that people of Sasaram and near by area show a great respect and love for him. You have seen with your own eyes that Bhai Phaggoo has nourished a seed to a big tree with great devotion."

PATNA SAHIB

From Sasaram Guru Tegh Bahadur left for Gaya. There he camped at Brahmin Ghat. When the Pandits of that area heard about arrival of a rich man they came to have a dialogue with him. They thought that the rich man had come there to perform the Sharaad ceremony of his ancestors. They were very much influenced to see the grandeur of the Guru's camp.

When they asked the Guru to perform the Sharaad ceremony then the Guru said that he had not come there to perform such ceremonies. He had come to advise them that they were living in the world of ignorance and were befooling the innocent people. The Guru said, "How can you tell us where our ancestors have gone. You even don't know that our ancestors have died or living.

After preaching the Pandits of Gaya, the Guru left for Patna. This city is situated on the right bank of the river Ganges. It is a very ancient city. During the rule of Chandar Gupt Maurya, this city was known as Patliputra. He laid many gardens in order to make it more beautiful. The city was guarded by a high wall which encircled the city.

Reaching there the Guru camped in a garden outside the city. Guru Nanak Dev had also visited this city and Salis Rai Johri had become his devout Sikh. At that time Fateh Chand Maini the grandson of Salis Rai was living in that city. Nawab Rahim Bakhsh was ruler of the city.

At Patna there lived a very devout Sikh of the Guru named Jagata. When he heard about the arrival of Guru he atonce reached the camp of Guru, placed his offerings before the Guru and bowed in reverence. Bhai Jagata was owning a very palatial building in Alamganj. He requested the Guru to shift his camp to his Haveli. The Guru was very impressed to see the devotion of Bhai Jagata and he pitched his camp in the Haveli of Bhai Jagata. Bhai Jagata was a confectioner. He was preparing thin fried cakes, sweet round cakes and sweet pudding. He was so benevolent that he was feeding the poor without taking any cost. Though he had become a great businessman, but he did not close the shop of sweemeats. He was considering it a just as service of humanity. Though he was very rich he was wearing very dirty clothes. One day followers of the Guru complained that Jagata was not taking bath and was not changing his clothes for many days. But the Guru was not satisfied. One day the Guru sent his two disciples to find out the

truth. The disciples saw that when Bhai Jagata entered his house he put off his dirty clothes and took bath. Then he wore new clothes and sat in trance to recite the Gurbani. In the morning he got up early in the morning after taking bath he again sat in trance and began to recite the Gurbani. But after taking his meals when he was ready to go to his shop, he put off his new clothes and wore the old ones. When the Guru heard the story from his disciples he was very impressed and went to see the shop of Jagata there. He found that he was feeding the sweet pudding and thin fried cakes to the saints. The Guru was very much pleased with him and he blessed him the Name of God. The Guru stayed for sometime in the Haveli of Bhai Jagata but when the number of devotees increased, the Guru shifted to the Haveli of Baisakhi Ram. This was a very vast Haveli and was safe also. It was in the form of a fort. The Guru sunk a well in that Haveli. The water was very sweet and clear. The ladies of near by houses also used to come to fetch the water.

The exaltation of the Guru reached far and near and the devotees were coming daily to pay homage to the Guru. They were also presenting rich offerings to the Guru. In those days a congregation under the guidance of masand Bulaki Dass came to have a glimpse of the Guru.

After presenting offerings to the Guru masand Bulaki Dass requested, "Our true Lord ! The devotees of Dhaka are very eager to see you. Please come with us and bless the devotees of Dhaka with the Name of God. Considering there devotion, the Guru Ji accepted there invitation.

When the Guru made up his mind to leave Patna, then Mata Nanaki and Mata Gujri requested him to stay there for some time more. The Guru said that his first duty was to gratify those devotees who had been waiting for him since long. He told them his verdict that Bhai Kirpal Chand, Bhai Diyal Dass, Diwan Sati Dass and Bhai Charan Dass would stay at Patna in order to assist Mata Nanaki and Mata Gujri Ji and rest would accompany him.

The Guru started his journey towards Dhaka in October 1666 A.D. Musicians also accompanied the Guru. The first stoppage was at Mongher, which is situated at the bank of Ganges. The Guru stayed there for two days. The Sikhs of that area served the Guru with great devotion.

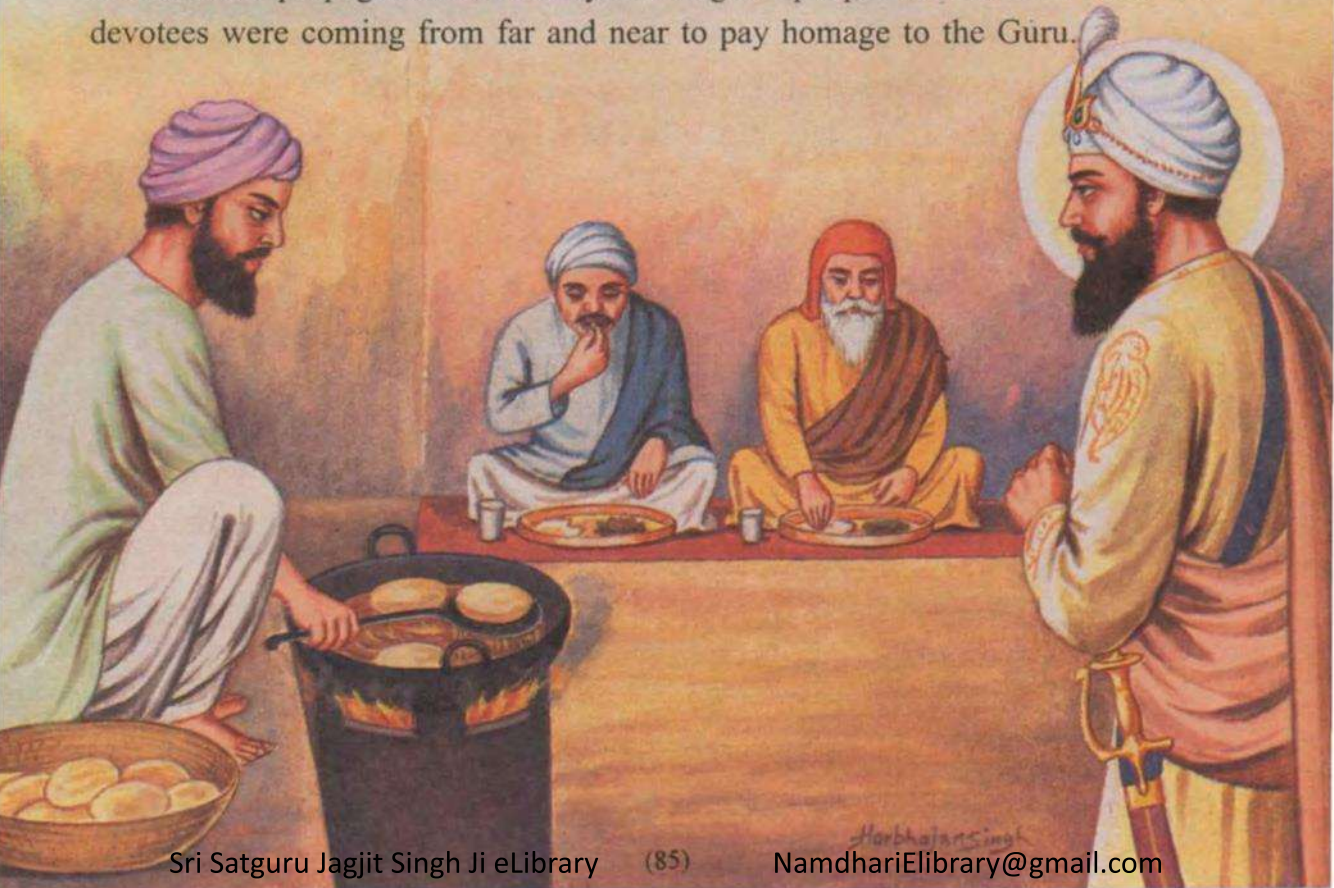
From Mongher Guru Tegh Bahadur proceeded towards Bhagalpur, Sahib Ganj, Raj Mehal and Malda. At all these places the Guru met his Sikhs and

popularised Sikhism. From Malda the Guru went to Murshadabad and camped there. The Sikhs of this city were waiting since a long. They requested the Guru to stay with them for few days. The Guru accepted their request and blessed them the Name of holy Lord. They served the Guru with great devotion. From Murshadabad the Guru reached Dhaka. The devotees of Dhaka received the Guru with great enthusiasm, craze and devotion.

The devotees of Dhaka had specially built a house for the Guru's abode which is now known as Guru Tegh Bahadur's Sangat. It is situated in Sangat Tola Lane.

But masand Bulaki Dass first took the Guru to his house. Bulaki's mother had vowed that she would seat the Guru on specially prepared beautiful couch. She had also prepared a robe for the Guru with the cloth spun by her own hands. She also offered the Guru the food prepared by her own hands. The Guru fulfilled her vow.

Then the Dhaka Sangat requested the Guru to shift to that building specially constructed for his residence. There the Guru daily held congregations, delivered sermons and propagated Sikhism by blessing the people the Name of God. The devotees were coming from far and near to pay homage to the Guru.



DRAWN HIS OWN PORTRAIT

Guru Nanak had established his Sikh Sangat at Dhaka during his first visit to Dhaka. The place, where Guru Nanak Ji stayed is situated in Dhan Mandi Rair Bazar. When Guru Amar Dass Ji installed twenty two preaching centres for the propagation of the Sikhism, he also established one such centre at Dhaka. Guru Hargobind Sahib sent Bhai Almasat to Dhaka and he appointed Natha as the preacher. When the Guru reached there then Bhai Natha was preaching Sikhism there. Some devotees met Guru and complained against Bhai Natha. They told that Bhai Natha had been using very rough language, sometimes even had abused the Sikhs. The Guru pacified the Sikhs and advised them that Bhai Natha was a clear hearted man. He abused for the goodness of the Sikhs. The devotees should not mind about his abuses.

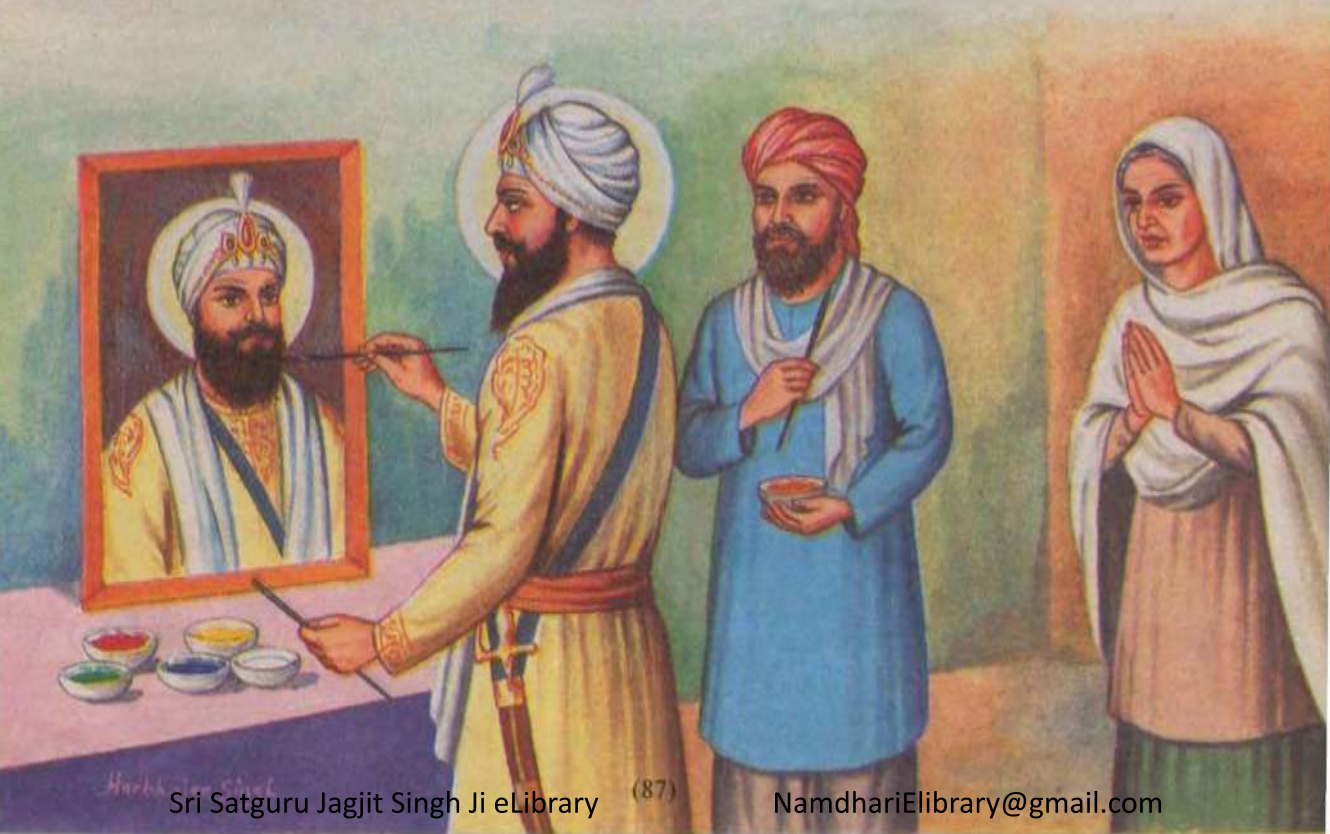
The Guru stayed Dhaka for a long time. He was so pleased to see the devotion of the people of Dhaka that he said, "Mum Sikhi ka kotha Dhaka" (Dhaka is house of Sikhism). During his stay at Dhaka the Guru was waiting for a good news of the birth of a son. He had assured his mother that she would become grandmother soon. At last, the happy news reached at Dhaka. Bhai Mehar Chand and Kalyan Chand arrived Dhaka and informed the Guru about the birth of a son. When the Sikhs of Dhaka heard this happy news they illuminated their houses. Special Diwans were held. The Guru gave robes of honour to his prominent Sikhs. The Guru distributed money and clothes to the poor. The Sikhs who had brought this good news, told Guru Tegh Bahadur that the residents of Patna had distributed sweets and illuminated their houses and the residents of the city had been waiting to have a glimpse of the child.

When they were preparing to return back, the Guru called them and handed over them some letters addressed to Sangats of different places. In those letters he wrote that whosoever had rendered service to the child, shall be blessed by God. He also wrote a letter to Mata Nanaki telling her to name the child as Gobind Rai and to give a special attention on his nourishment. In that letter he also praised the congregation of Patna.

One day the mother of masand Bulaki Dass requested the Guru that she wanted to keep a portrait of Guru Tegh Bahadur with her. The Guru advised her that there was no need to keep a portrait, whenever you would recite the Name

of God, you would get everything. But she requested him again and again. Then Bulaki Dass called for an expert artist to draw the portrait of the Guru. A famous Muslim artist of Dhaka started to prepare the portrait. With in a day, he drew all other parts of the Guru's body, but when he started to draw the face of the Guru with his brush, his brush stopped moving. He could not confront the glow of the face of the Guru. So he showed his inability to trace the face of the Guru. Then the Guru took the brush from the artist and drew his face himself. (It is said that picture is still kept in the Museum of Calcutta). Then the Guru handed over that portrait to that old lady. She was very pleased to have the portrait of the Guru.

At Dhaka a rich man came to have a glimpse of the Guru. He placed his offerings before the Guru and after paying homage sat near the Guru in a very sad mood. When the Guru saw towards his face he said, "O good man ! Why are you so worried. Even sitting near me your face is not blooming." The richman said, "O holyman! I am a very rich man and I have got every thing available in this world. But I am always worrying that I will be deprived of this



wealth one day. I have been so attached to these worldly belongings that I can not live without them." The Guru said, "O rich man ! You consider these worldly goods as the source of your enjoyment, but actually these have made you sad. But these worldly objects will not go with you. When you will leave this world this stuff would remain here. You should remember the Name of God. That will go with you. In the next world you would be rewarded according to your deeds. Everything is useless without God and salvation can be obtained by reciting the Name of God. So shirk this perishable wealth. Without realization of God every thing is perishable. Only that living thing is not perishable which contemplates the Name of God."

Hearing the sermon of the Guru the rich man realized his folly and he requested the Guru to bless him the Name of God. The Guru blessed him and he became an enlightened Sikh of the Guru.

Staying at Dhaka for more days, Guru Tegh Bahadur went to Madrapur. There lived his devout Sikh Nathe Shah. The Guru met his followers and asked them to recite the Name of God. The Guru stayed there for few days and delivered his sermons to clear the doubts of the people.

From Madrapur the Guru went towards Jaintia Hills and stayed there to receive the Sufis. Then he travelled towards Chittagong and Sandeep where the Sangats were established in order to propagate the Sikhism.

Where the Guru was staying he was sending messages to Patna about his whereabouts and also he was keeping himself in touch with the developments happening at Patna. He always used to enquire about the health of the child (Guru) Gobind Rai and advised his mother and brother-in-law for the good nourishment of the child. In one letter the Guru was informed that Saint named Bhikhan Shah had come to see the child. He was also told that Bikhan Shah brought with him two earthen pots containing sweets.

He had bought one earthen pot from a Hindu shopkeeper and while the other from a Muslim sweet-maker. Then he asked the child to place his hand on that pot which he liked. But the child placed his both hands on both pots. Seeing this Bhikhan Shah bowed before the child and touched his feet. They also wrote to the Guru that Bhikhan Shah had declared that the child was an incarnation of God and he would fight against tyranny, irrespective of caste or creed.

The Guru was impassioned on hearing such news about his Divine son.

DHOBAN THE WITCH

Assam state had remained a great headache for Mughal rulers. Every ruler had to conquer it again. In 1658 A.D. Rajas of Cooch Bihar and Assam seized the Mughal district Kamrup. Then Aurangzeb deputed Mir Jumla to fight against the Rajas of Cooch Bihar and Assam. He fought very bravely and captured the capitals of both Rajas. But he could not rule the area for long time. Ahoms the ruling dynasty of Assam again captured their capitals defeating the Mughals.

When Mir Jumla died, Shayista Khan was appointed as the Governor of Assam. He again captured the all out posts. But the Ahom King Chakardhawaj again recovered all his lost territories. He refused to become a subject of Aurangzeb. Then Aurangzeb appointed Raja Ram Singh son of Mirza Jai Singh as the commander of the Mughal and Rajput forces and asked him to attack Raja Chakardhawaj. But during that time Assamees also captured Gauhati. Raja Ram Singh marched towards Assam leading a strong army. But Kamrup Desh was considered as the centre of witchcraft. In order to ward off from the evil effects of witchcraft he wanted the help of Guru Tegh Bahadur. So he first went to Patna. Reaching there he met Mata Nanaki and Mata Gujri. When he was told that the Guru had gone to Bengal, Ram Singh proceeded towards Dhaka. Reaching Dhaka Raja Ram Singh met Guru Tegh Bahadur and paid him homage with great respect. Then they discussed the political condition of the country. Raja Ram Singh requested the Guru for the help. He told him that his army was afraid of the magic and witchcraft of Kamrup. Then the Guru took leave of the devotees and along with his followers rode towards Dhubari. Dhubari was a place where Nanak had also paid his visit. Journeying through Bengal and Bihar Guru Nanak Dev had arrived in Kamroop and had camped outside the city. At that time there lived a beautiful queen, Noor Shah, who was head of the magicians. She wanted to charm the Guru but she was herself enchanted and she became a Sikh of the Guru. She changed her name as Parbati and spent her later life in service of the poor. Reaching at Dhubari Guru Tegh Bahadur camped at the shrine of Guru Nanak.

When Raja Chakardhawaj heard that a large Mughal army had been marching towards Assam in order to attack him, he made elaborate military preparations to meet the army. He also pressed into service many magicians and

witchcrafts, who were expert in their arts in order to scare the enemy. There also lived a great magic woman named as Dhoban Witch. She possessed miracle powers. The real name of this Witch was Neta. She belonged to Goalpura. She was expert in miracle making. When the King called him for help then she vowed that she would perish the army of the Mughal with miracle powers, Guru Tegh Bahadur sat at a higher place at the bank of river Brahmaputra. He asked Raja Singh and his army to stand behind him. But some Mughals considering themselves very wise camped in the low areas. They were thinking that they would be saved from arrows and bullets of the army of Raja Chakardhawaj.

But at night Dhoban witchcraft with the power of her magic flooded the water of river Brahmaputra and the Mughals camping in the low areas were washed away with their belongings. But when she found that the Guru and the army of Ram Singh remained uneffected, she hurled a twenty six feet long stone, the four sides of whose girt measured 36 inches x 28 inches x 28 inches x 33 inches. The stone came flying across the river like a missile and struck ground near Guru Tegh Bahadur. It struck the ground so hard that nearly half of it penetrated into the ground and about thirteen feet remained standing out of the ground at an angle of about fifty degrees. Even to-day this stone is standing there in the same position.

When Dhoban witchcraft found that the large stone had done no damage to the Guru and his associates, then she pulled a big tree along with its roots and hurled it towards Guru. The tree also fell near Guru Tegh Bahadur and was dug into the ground along with its roots and remained alive and green. That tree of (Pipal) is still standing there.

When the Raja Chakardhawaj saw that Dhoban witchcraft had done no damage to the Guru and the army then he sent Dhoban witchcraft to meet the Guru. Dhoban came and fell at the feet of the Guru. She requested the Guru that two Rajas should reconcile with each other. The Guru accepted her request and asked her to send Raja Chakardhawaj to meet him. When Raja Chakardhawaj came, the Guru held separate meetings with them and impressed upon them to reconcile. He told them that they were Kashataris and Kashatari should wage war only for right cause. The Rajas agreed to reconcile. The Guru asked Raja Ram Singh to not press for his demand of Gauhati. Raja Ram Singh agreed and they settled the matter amicably. Both Rajas celebrated the happy occasion. Guru

Tegh Bahadur asked the soldiers to bring red clay in order to raise a high mould of earth. Soldiers of both sides agreed to bring five shields full of earth and they raised a very high mould. This high platform could be seen from a distance of fifteen miles. Later on Raja built a shrine on that raised platform. This platform is known as Damdama Sahib. Now the Sikh devotees had built a very beautiful Gurdwara. The Sikhs of this area are also called Damdamiyai. The exaltation of the Guru propagated in all over Assam. The devotees were coming from far and near to pay homage to the Guru. Raja Ram Rai also came to pay homage to the Guru. His two queens also came to have a glimpse of the Guru. They presented their offerings to the Guru and bowed with great reverence. At that time the musicians were singing the holy hymns. At the conclusion of holy kirtan they requested the Guru that the Guru should bless them with a son. The benevolent Guru said, "A son will be born in your house but you should impart him the education of Sikhism." Raja and Rani felt very happy by getting the blessings of Guru Tegh Bahadur.



ARRIVAL AT ANANDPUR SAHIB

From Dhubari Guru Tegh Bahadur moved to Jagannath Puri. This place was also visited by Guru Nanak Dev during his Udasis. When Guru Nanak was asked to perform the Aarti of the Jagannath idol then Guru Nanak had refused to do so and advised them that their convention of performing the Aarti was superfluous. The natural objects had been constantly performing the Aarti of God. Guru Harkrishan had also appointed Chhaju Jhiwar as preacher of Jagannath Puri and he had propagated there Sikhism with great zeal and enthusiasm. He had constructed many wells and Dharmshalas in that area. When Guru Tegh Bahadur reached Jagannath he also sunk a well and constructed a Dharamsala for the stay of the pilgrims. The Guru stayed there for a fortnight and then left for Patna.

When Guru Tegh Bahadur arrived at Patna he was warmly welcomed by his family members and Sikh Sangats. The Guru saw his son Gobind Rai for the first time. He was delighted to see the Divine Child. He gave him many gifts which he had received from Sikh Sangats for his Divine Son. The Child Guru was overjoyed to find different types of gifts and toys.

The Guru stayed at Patna for three months. Then he wrote letters to Sangats of Malwa and Majha that he was celebrating the Baisakhi of 1729 Bikarmi at Anandpur Sahib. So, all the Sikhs should reach Anandpur Sahib at the time of Baisakhi.

He advised Mata Nanaki and Mata Gujri and brother Kirpal Chand to stay for some time more at Patna. He told them that he would call them soon after analyzing the situation of Punjab. While he was returning to his home state Punjab he halted at Jaunpur, Ayudhaya, Lukhnow, Shahjahanpur and Moradabad. The Guru first camped at Jaunpur. There lived a musician Bhai Gurbax when the Guru heard his Divine Music he was so impressed that he presented him a Mirdang as a gift. After that the devotees converted that house into a house of celestial music and they built a beautiful Gurdwara at that spot. The Sangat of this place is named as Mirdangpuri Sangat. The Sangat of this place enjoyed the camping of the Guru for five days and they were blessed with the preaching of the Guru. From Jaunpur the Guru left for Banaras and he camped at Chetan Bet.

There he met all his devotees and enlightened them to propagate the philosophy of Sikhism in that area. From there the Guru proceeded towards Ayodhya and camped outside Ayodhya on the bank of a river. Preaching all the way, the Guru reached Anandpur Sahib in 1671 A.D. When the people of Punjab learnt that their Guru had reached his abode at Anandpur Sahib then they flocked towards Anandpur Sahib. At Anandpur construction work was still in progress. The Guru regulated that work according to his plan. The Guru again revived the old rules and regulation and was holding the Darbar in the morning and evening. Daily he addressed and preached the people to live in honour and dignity. The people who had left Anandpur again returned back and the population of Anandpur flooded within few months. When the Guru was satisfied that the construction of residential buildings, Diwan Halls and rest houses had been done according to his plannings then he sent a messenger to Patna giving him a letter to send for his family.

When Mata Nanaki read the letter she felt very happy and atonce ordered the family to depart for Anandpur Sahib. When the Child (Guru) Gobind Rai heard about this then he informed about this to all his friends and admirers. But when the devotees of the Child Guru learnt about this they became sad. The Child was panacea of all their troubles and diseases. But the Child Guru consoled them and said, "He will be always with them when they will recite the Name of God from the core of their heart. After few days preparation for departure were made. The residents of the city rushed towards the Haveli of the Guru. Raja Fateh Chand Maini and his wife also visited the Haveli. They held the Child Guru in their arms and kissed him again and again. They were considering him as their own son and they cried like the parents. For them the separation from the Child Guru was unbearable. But the Child Guru consoled them and presenting a sword and dress to them remarked, "Whenever you remember me, glare at these articles. Please carry on to serve my friends Grams and Puris as you had served me."

Pandit Shiv Chand was calm and dumb. The child Guru embraced him and said, "Every morning you will see me in your prayers."

Bhai Jagata made all arrangements for the departure. He had prepared a palanquin for the child Guru and litters were made for Mata Gujri and Mata

Nanaki. He brought ox driven carriages for others.

Staying at many places in the way, they reached Lakhnaur near Ambala. There they stayed in the house of Jetha masand. They were forced to stay there for a month due to rainy season. Then they proceeded towards Kiratpur. There they stayed for a night. Mata Krishan Kaur served them with great devotion. She was very pleased to see Gobind Rai. Next day they reached Anandpur Sahib.

The Guru received his family with great love. The Child Guru also paid a homage to Guru Tegh Bahadur with great reverence. The Guru also asked the Child Guru to sit near him as the devotees were very anxious to have a glimpse of the Divine Child. On that day a large number of people had come to attend the holy congregation. All eyes were centered on him. They were feeling blessed by having a glimpse of the beloved Child. When the people of the Punjab heard about the arrival of Gobind Rai they came to pay him homage. They presented him very costly gifts which the Child Guru accepted with grace.



THE KASHMIRI PANDITS

Aurangzeb was a very cruel King. He forced Hindus to embrace Islam but those who refused and defied were tortured to death. He demolished Hindu temples and built mosques on the very spots. He banned music, fairs and festivals.

Guru Tegh Bahadur was also hearing reports that King Aurangzeb was persecuting the Hindus and was razing the temples to the grounds. He reimposed Jazia and pilgrimage tax on the Hindus. He issued orders to his Governors to destroy the preaching centres and temples of Hindus. He also made up his mind to reduce the number of Hindus in government services.

Aurangzeb understood that Brahmins of Kashmir were considered more sacred. So if they embraced Islam then the other Hindus of the lower class would not mind to come into the fold of Islam. So he issued orders to the Governor of Kashmir to force Brahmins to embrace Islam. The Governor of Kashmir atonce took strict actions. Those who defied to embrace Islam were killed in the public places to frighten others. Many Brahmins went to Punjab and other states in order to save themselves. They went to Amarnath Temple in order to pray to Shivji for their safety. But god Shivji did not help them. They utilized all their resources but no body could plead their case to the King. Then they heard about Guru Tegh Bahadur. Pandit Kirpa Ram told them that he was the only person who could help them in such a critical juncture. So, under the leadership of Pandit Kirpa Ram, they rushed towards Anandpur Sahib and waited upon the Guru. They told him their story of sufferings. On hearing their dreadful and terrible story, the Guru was very much moved. He looked sad and thoughtful. He thought something definite should be done to move the conscience of the King. He pondered very deeply on the matter but could not conclude what to do. He reflected, "If none comes to help these Kashmiri Pandits they will either embrace Islam or would be killed by the cruel King." At that time Child Gobind Rai entered inside and stood by the side of his father. The Child Guru saw that the persons who were standing before his father were feeling very sad. They were figures of gloom and agony. Guru Tegh Bahadur

was also sitting in a very pensive mood. Seeing all this the Child Guru said, "My dear father ! Why are you feeling so sad and thoughtful." Guru Tegh Bahadur related him the story of the woe of the Pandits. He said, "My son the cruel rulers have become shameless they are forcing Hindus to embrace Islam. Those who refuse, are put to death. This tragedy can be averted only if one noble soul lays down his life to fight against this injustice." Hearing this Gobind Rai said, "My dear father ! Who else can be more worthy than you ?"

Guru Tegh Bahadur was stunned but he felt very happy to hear those words of courage, wisdom and nobility from his great son. The Guru atonce made up his mind and announced his decision. Addressing to the Kashmiri Brahmins he said, "Go and send this message to Aurangzeb that if he can bring their spiritual leader Guru Tegh Bahadur into the fold of Islam, then all Brahmins are ready to embrace Islam." A student of history wonders on this decision of the Guru. He did not believe in the sacred thread (Janju) and the frontal marks. All Brahmins were against Sikhism. Guru Tegh Bahadur and his predecessors had been preaching against Brahminism for nearly two hundred years. But the benevolent Guru could not bear the cruelty and inhuman treatment of the rulers.

On hearing those words of the Guru, Pandits felt very happy and satisfied. Guru told them that he was not afraid of death. He was only thinking about the future of his Sikhs. But my son has given me a very bold suggestion but now I am satisfied that he would lead the Sikhs with great confidence.

The Pandits atonce proceeded towards Lahore and presented their petition to the King through the Governor of Lahore. The King accepted the conditions and sent a messenger to Anandpur Sahib to summon the Guru.

Guru Tegh Bahadur was a peace-loving man and he always avoided clashes with his relatives. He never offended others through out his life. He never resisted but submitted to aggression. But from his childhood he learnt not to compromise on principles. He was fond of a quiet life. He spent most part of his life contemplating on the Name of God. At Baba Bakala he devoted most of his time in the study of classics and hymns of Gurus. He could have very easily avoided the request of Pandits. All Pandits were against the preachings of the Guru's. They could not bear the casteless society of the Guru's. They had always

tried to harm the Sikh Gurus. But the Guru Tegh Bahadur could not bear their agony and atonce made up his mind to sacrifice his life to save the Brahmins.

The Brahmins had never accepted the Sikh Gurus as their Divine Leaders. But when Guru Tegh Bahadur told them that he was ready to sacrifice himself for their cause, they atonce informed the Governor of Kashmir that Guru Tegh Bahadur was their Divine Master and if he converts his religion then they were also ready to embrace Islam. It was a strange irony of history.

The Guru Nanak was nine years old when he had refused to wear the sacred thread. But now when Guru Gobind Singh was of nine years old he suggested his father to sacrifice his life in order to protect the right of wearing the sacred thread (Janeoo). People sacrifice their lives for their own principles but Guru Tegh Bahadur jeopardized his life for the faith of other community.



FROM ANANDPUR SAHIB TO DELHI

Aurangzeb was over confident that it was not difficult for him to persuade one man to embrace Islam. It was not difficult for him to give that man tempting offers. He could also be compelled to embrace Islam. Guru Tegh Bahadur was also aware that Aurangzeb would issue orders for his arrest. So, he made preparations for his journey to Delhi. He issued necessary instructions to his brother-in-law Bhai Kirpal Chand and his other relatives and Sikhs to make good arrangements for the education of his son. He left Anandpur Sahib along with his trusted devotees. At the time of his departure he also advised his Sikhs to install Gobind Rai on the throne of Guruship. He embraced his son and appreciated his bravery. Gobind Rai did not feel sad, he was happy that his father was going for the welfare of his country. When Mata Nanaki Ji showed some gloominess then he advised her that in this world all have to leave for the next world one day. But I had been going for a great cause. Always recite the Name of God and be happy. The six Sikhs which he took with him were Bhai Dila, Bhai Mati Dass, Bhai Sati Dass, Bhai Gurditta, Bhai Jaita and Bhai Udai Chand. The Sikhs whom he detailed for the serve of his family included Bhai Kirpal Chand, Bhai Jeet Mal, Bhai Sangho Shah, Bhai Gulab Chand, Bhai Ganga Ram and Bhai Mohar Chand. They took their swift and healthy horses and rode towards Delhi.

From Anandpur they reached Kiratpur. There he met his elder brother Suraj Mal and Mata Krishan Kaur, mother of Guru Harkrishan Sahib Ji. He told them about his mission and stayed there for one night.

From Kiratpur he left for Saifabad. In the way he visited Bharat Garh, Ropar Kapul Pur. Next day he reached Saifabad. Nawab Saif Khan received him with great pleasure. Due to rainy season the Guru was forced to stay there for two and a half months. Nawab Saif Khan served him with great devotion. When he came to know the reason of Guru's going to Delhi, he requested the Guru to stay with him till Aurangzeb returns from Abdal. He told the Guru that he would meet Aurangzeb to plead his case.

When the Sikhs of that area heard about the arrival of the Guru at Saifabad then they flocked towards Saifabad to have a glimpse of their dear Guru. The

Guru used to hold a Darbar and addressed the congregation daily.

When the rains stopped, the Guru decided to leave for Delhi. He told Nawab Saif Khan, "We should abide by the Will of God. I have sworned for a great cause and I will fulfill it at any cost."

From Saifabad the Guru reached Garhi which belonged to Mohammad Baksh a great friend and admirer of Guru Tegh Bahadur. The Guru stayed there for three days. Then the Guru visited Kaithal, Jind, Karra, Rahela Lakhan Majra and Kunaur. The Guru had visited all these places during his first journey towards east. The Sikhs of these areas thronged to see their Guru. At Kanaur the Guru asked Bhai Gurditta, Bhai Jaita and Bhai Udhe Chand to go to Delhi to review the situation and himself with his three Sikhs Bhai Dayala, Bhai Sati Dass and Bhai Mati Dass left for Agra. The Guru had visited Agra during his first journey and there had stayed in the house of woman named Mai Bhago. During his stay she had served the Guru with great devotion. She was lying on death bed. She was always remembering Guru Tegh Bahadur. She was aspiring to see the Guru before her departure for heavenly abode.



The Guru reached in the house of that woman and blessed her. She was very pleased to see the Guru at the time of her death. She passed away lying in the hands of the Guru.

When the Sangat of Agra heard about the arrival of the Guru at Agra, they came to pay homage to the Guru. The Guru spent few days with the Sangat of Agra. When the Guru told the Sikhs of Agra that he was going to Delhi to sacrifice his life in order to save the Brahmins of Kashmir from tyranny of Aurangzeb then the Sikhs became very sad. Then the Guru recited the hymn :

*"Why have you involved in worldly passions.
You should not miss Him even for moment.
O Nanak ! You must remember God.
So that you escape the noose of Death.
Wealth, wife and property
You think that are yours,
None of these will accompany you
O Nanak ! It is truth of life."*

Then he went to a garden near Kotwali and camped there. There he saw a shepherd grazing his sheep. The Guru called for him and gave him his precious ring and a costly shawl to purchase some sweets from the sweetmeat shop. When the shopkeeper saw those costly things, he became suspicious that the shepherd had stolen those things and reported the matter to Kotwal. The Kotwal atonce arrested the shepherd. But shepherd informed the Kotwal that he had received those things from four men, who had been staying in the garden. The Kotwal took his men and spotted Guru Tegh Bahadur sitting in the garden. When the Kotwal asked the Guru about his identification. The Guru said, "I am Guru Tegh Bahadur and these three men are my companions." Kotwal arrested them and sent them to Delhi where they were imprisoned in the local jail. Some courtiers were asked to allure the Guru explaining him what he would get after embracing Islam. He was offered all the worldly pleasures. But he paid no heed to those allurements. He told them that he desired nothing except the Name of God. Next day the Guru was summoned to the court along with his three disciples.

THE MARTYRDOM

The King paid great respect to the Guru, he said, "I want that in India there should be one religion. Hinduism is a false religion, they worship stones and idols. After their death they will be punished in Hell. I want to do them a favour. If they will embrace Islam they will be rewarded with wealth and after death they will go to Heaven." The Guru said, "There is only one God, but to achieve him there are different ways, there are different beliefs. All should be allowed to worship God according to their own ways. You should not interfere in the prayers of others. You are doing this for your own selfish ends." The King spoke, "I know your religion is different from Hinduism. You do not worship idols. Your predecessors condemned idolatry. But I feel astonished that you are pleading the cause of infidels. By doing this you are condemning your own faith." Guru Tegh Bahadur said, "Though my predecessors were against idol worship but they never criticized the moral and spiritual beliefs of Hindus. We love all religions and all the human beings. It is not the duty of Kings to propagate the religion by force. You are killing and torturing your own subjects. You should remember conversion can not be carried out by force. You can not claim that only your faith is true."

Aurangzeb flew into rage and ordered his courtiers that he should be tortured. But the Guru remained calm and did not agree to abandon his religion. Then again he was tortured in most cruel manners. Then the Guru and his disciples prepared themselves for the sacrifice.

After torturing him for few days, the Guru was again summoned to the presence of Aurangzeb. King again asked him to embrace Islam. But the Guru was very rigid in his stand. Then Aurangzeb asked him that he would be discharged from the prison if he performed some miracles. But the Guru declined his offer. The Guru said, "I am against showing miracles. The man of God never show miracles. We are not magicians. Our duty is to show the people the true path." Then he was asked to be ready to face death. Then the Guru said, "The threat of death has no effect on me. I am prepared for death and I accept it cheerfully. At last, the royal Qazi issued orders that the Guru should be beheaded.

In order to frighten Guru Bhai Mati was sawn, Bhai Dayala was thrown into cauldron of boiling water and Bhai Sati Dass was burnt alive by wrapping cotton around his body. But the martyrdom of these brave disciples did not effect the Guru. He remained calm and peaceful.

The King ordered that Guru Tegh Bahadur should be beheaded in the public place and an announcement should be made about this dreadful incident. He wanted to teach lesson to his followers that who would refuse to embrace Islam would face the same consequences. The public of Delhi was informed at the beat of drum that on the afternoon of eleven November 1675, the Guru would be beheaded in the presence of the public in the Chandani Chowk near the well. The Royal Qazi was again sent for the last time to persuade the Guru to embrace Islam or show some miracles or face death. The Guru Ji said, "I will not renounce my religion. It is more dear to me than my life. I can not show any miracles as a miracle was the wrath of God. I am ready to face death."

When all efforts failed then according to Guru's last wish he was allowed to take bath at the well. Then the Guru sat to recite Jap Ji Sahib. The Guru told executioner Jalal-ul-Din, that when after completing his prayer he will bow his head in reverence to God, he should sever his head.

Executioner Jalal-ul-Din severed the head of the Guru with one blow. It is said that after execution a blind sand storm encircled the area.

About the Guru's martyrdom, Guru Gobind Singh has written these lines in his autobiography 'Bachittar Natak':

*"He protracted the frontal marks and holy thread of the Hindus.
And displayed great bravery in this Kalyug.
When he sacrificed his life for the sake of Hindus.
He broke his potshred on the head of the King of Delhi.
And left for paradise.
None else in this world can do such a great sacrifice.
The people of this world mourned Tegh Bahadur's passing away.
But there was great jubilation and rejoicings in heaven."*



CREMATION OF SACRED HEAD AND BODY

According to Guru Gobind Singh, Guru Tegh Bahadur fell a victim to religious bigotry. His execution was regarded by Hindus as a sacrifice for their faith.

When Guru Tegh Bahadur was beheaded the rulers made strict arrangements so that no body could remove away the dead body of the Guru. But there had gathered such a large crowd that it became impossible for the rulers to control the mob. Under the cover of the blinding storm and rush of the people Bhai Jaita picked up the Guru's sacred head and ran towards Anandpur Sahib. Bhai Udhe Chand also followed him and wrapping the Guru's head in a cloth dashed with him towards Anandpur. Travelling day and night, they reached Kiratpur and sent a message to Anandpur Sahib. Next day reaching Anandpur Sahib they were received by Mata Nanaki, Mata Gujri and Guru Gobind Rai and other members of the family. Guru Gobind Rai himself received the holy head and blessing Bhai Jaita said, 'Rangrete, Guru ke Bete.' A pyre of sandal wood was laid and head was cremated with due rites performed by Guru Gobind Rai. Now at Anandpur a Gurdwara stands at place of cremation known as Sis Ganj. When Guru Gobind Rai and his family returned home, the Guru arranged for the recitation of the hymns of Guru Tegh Bahadur to be continued for ten days after which food and clothes were distributed to the poor.

There at Delhi Bhai Lakhi Shah a government contractor who was supplying essential materials to the army of Aurangzeb came there with his carts. In the darkness he picked up the remaining part of the Guru's body and placed it in one of his carts with the help of his sons. The carts were already loaded with some materials. Then he rushed out of the town and went to his village nearby. Reaching there he placed the body in his house and set his house on fire along with the Guru's holy body. The Kotwal was astonished to find the vanishing of the head and body. He sent his forces to trace it, but could not find any clue of that. The place where the Guru was beheaded, a Gurdwara Sis Ganj had been built. At the place of the cremation of holy body Gurdwara Rakab Ganj had been constructed. People from all over the world come to pay homage to these holy Gurdwaras.